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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXVI.

The accuracy of expression or definition, which is apparent in every part of our Catechism, is very observable in the answer now under consideration. Prayer is said to be "the offering up of our *desires* to God for things agreeable to his will." *Desire* is here represented as being an essential attribute of every address to God, which can claim to be regarded as prayer. Let the language made use of be in itself ever so proper, or ever so impressive, if it be not the expression of real *desire* in him who uses it, nothing which the Great Hearer of prayer will regard with approbation, is offered by the apparent worshipper. And on the other hand, if the *desires of the heart* truly and earnestly go forth unto God, it is acceptable prayer with him; although not a single word be uttered, or although the words employed be not in themselves the correct expression of the desires. "The Lord *heareth the desires* of the humble," says the Psalmist: and the apostle Paul instructs us, that the Holy Spirit makes intercession in the hearts of the children of God "with groanings *which cannot be uttered.*" Be ever mindful, then, my dear youth, of these two things—first, that in prayer you always stand as parties with God, whom you immediately address, and with whose presence and glorious majesty you should be deeply impressed; and secondly, that the sincerest desires of your soul must accompany the language you use, if you expect audience and acceptance with Him.

In the anti-christian church of Rome, they offer prayers to saints and angels, as well as to God. But in my lectures on the first and second precepts of the Decalogue,* I have shown that this whole practice, as well as the use of images, or sensible representations of the Deity, or of any of his creatures, in religious worship, is pointedly forbidden in those precepts, as well as in other parts of the revealed will of God. I need therefore only recommend what is there said on these topicks to your careful attention; and add, on the point before us, the answer given in our larger Catechism to the question—"Are we to pray to God only? A. God only being able to search the heart, hear the request, pardon the sins, and fulfil the desires of all; and only to be believed in and

* See Lectures 39 and 40.

worshipped with religious worship: prayer, which is a special part thereof, is to be made to him alone, and to none other"—Each person of the adorable Trinity, being truly divine, may occasionally be directly and specially addressed in prayer; but in general, our direct address is to the Father, through the Son, by the aid of the Spirit.

As we are to desire of God in prayer such things only as "are agreeable to his will," it is of great importance to ascertain what things are agreeable to his will. Here our guide must be the revelation of that will, as contained in the Holy Scriptures; and to this we must be careful to adhere, both with respect to the matter and manner of our desires and petitions. The matter or subject of prayer, is in general, whatsoever is calculated to promote, or is consistent with, the glory of God and our own greatest good; and familiarity with the divine word can alone give us a clear discernment of both these objects. That word will teach us, that there are some things which we may and ought to desire and ask for *absolutely*, or without any qualification; and that there are other things, that we must petition for only *conditionally;* that is, if infinite wisdom see that what we ask is proper in itself, and if granted will really promote our best and most enduring interests. Thus, for example, we know that we may pray *absolutely* that God's name may be hallowed, or his declarative glory be promoted; that his kingdom may come, and his will be done on earth as it is in heaven; and for ourselves, that God would forgive us our debts as we forgive our debtors; and not abandon us to temptation, but deliver us from all evil—plainly implying the pardon of our sins, on the terms of the gospel covenant, and our being preserved from falling irrecoverably before temptation, and into final perdition. Yet even in regard to these subjects of prayer, the time, and the means, and the manner, in which our requests shall be granted, are all to be prayed for *conditionally*. We may, for instance, pray that certain missionary operations may be eminently blessed for the promotion of God's declarative glory and the extension of the Redeemer's kingdom; but this must be done with an express submission to the will of God. Possibly he may not see it best to prosper and bless the particular mission contemplated, but to make use of some other, or of some means which we do not think of, to effect the good for which our prayer has been offered. In like manner, the way, and means, and time, in which we shall obtain the forgiveness of our sins, and a final deliverance from all their fearful consequences, must not be prescribed by us. We may indeed earnestly and repeatedly pray with David, "Make haste to help me, O Lord, my salvation;" or with our Redeemer himself, importunately cry that a bitter cup may pass away from us; but with him we ought, in all such cases, to feel and express an entire submission to the will of our heavenly Father. We should remember that the promises of God are to be at once our guide, and the ground of our petitions and pleadings, in prayer. We ought therefore to study the promises very carefully; for in the true and real sense in which a promise is made in the oracles of infallible truth, it will, if we plead it in faith, be always fulfilled; but if we mistake the nature of the promise, it will not be answered, and the disappointment may prove a grievous discouragement and stumbling block to us.* This is a

* Unhappy consequences have sometimes followed from not distinguishing the promises which were made to the faith of

very important practical subject, and I hope the few hints I have now offered may lead you to study it, and understand it aright. I shall only add, that genuine prayer, or what is sometimes called the prayer of faith, will never be without benefit to those who offer it. Let the nature of the promises be truly apprehended, and petitions grounded on them be perseveringly sent up to God, *believing*—or *in faith*—that he is, and that he is the rewarder of them that diligently seek him," and then assuredly the petitioner will have the thing which he asks, if God sees that it will be best for him; and if it is seen that the best interest of the petitioner would not be promoted by granting the specifick thing prayed for, God will either give him something better in its place, or so sanctify a total refusal, as to render *that* a greater blessing than the granting of the special request. It appears that the apostle Paul never obtained the removal of the thorn in the flesh, the messenger of Satan sent to buffet him, and for a deliverance from which he "besought the Lord thrice;" but he got the promise—"My grace is sufficient for thee, my strength is made perfect in weakness;" and this was better for him, and so he was fully convinced, than if he had obtained exactly what he had thrice prayed for—"Most gladly, says he, will I rather glory in my infirmities, that the power of Christ may rest upon me." Surely, my dear youth, it can require no laboured argument, to prove that it is an unspeakable privilege to have infinite wisdom and goodness to choose for us, rather than to be left to our own erring understanding or misguided passions, to choose for ourselves. Even a heathen poet (Juvenal in his tenth Satire) has shown most impressively, that God may and frequently does, chastise men in the most fearful manner by granting their requests, and eminently favour and bless them by sometimes disappointing their fondest wishes and earnest entreaties.

I have already mentioned incidentally, that the time for granting the requests which we proffer to God in prayer, must be submitted entirely to his will. But this is a point that deserves some particular attention. The Father of mercies may delay to answer our petitions—may delay long, nay, even seem for a time to repulse us; and yet this, as in the case of the Syrophœnician woman who came to our Saviour, may be only intended to try our faith, to put our perseverance to the test, and to render the rich and abundant blessing which shall ultimately be conferred, the more delightful and precious. Christ spoke a parable to this end, "that men ought always to pray and not to faint"—And in the epistle to the Hebrews we are admonished, that "we have need of patience, after that we have done the will of God, that we may receive the promise."

The next clause in the answer under consideration tells us, that our desires are to be offered up to God "in the name of Christ." Our blessed Lord said to his disciples, "Whatsoever ye shall ask the Father in my name, he will give it you." And again, speaking of what should take place after his resurrection and ascension, he says, "at that day ye shall ask the Father in my name." And still more explicitly and fully he declared, "I am the way, and the truth, and the life; no man cometh

miracles, from those which the possessors of saving faith (for the faith of miracles was not always saving) may plead in every age of the church. We believe that miracles have long since ceased, and therefore that such passages of scripture as Matt. xvii. 20, and xxi. 21. Mark xi. 23. Luke xvii. 6. 1 Cor. xii. 9, and xiii. 2, must, when taken in their literal sense, be applicable only to those who lived in the primitive age of the church.

unto the Father but by me." The truth is, that but for the intercession of Christ, there would be no access for sinners to a holy and sin hating God; and to the exercised believer no passages in the sacred volume are more precious than those which speak of the priestly office of Christ, an essential part of which consists in his being the intercessor and advocate of his people, before the throne of God on high. Every prayer that we utter, my beloved youth, ought to be put, as it were, into the hand of Christ, that he may present it with acceptance before the mercy seat in the upper sanctuary. There are no arguments or pleadings that we can use in prayer comparable to those which we derive from what Christ has done for sinners, and the encouragement he has given, even to the chief of them, to plead his merits, and to ask in his name. Indeed, without these, as already intimated, nothing else would be of any avail. I mention it with grief, that we sometimes hear prayers, or rather what are called such, in which the mediation and intercession of Christ are scarcely mentioned, or alluded to at all; or if it be, it is done in a very cursory and formal manner. It seems to me, that a distinct recognition that we come in the name of Christ, and hope to be heard and answered only for his sake, should be among the very first things that we say, or think of, when we attempt to pray; and I am sure that the more our minds are affected through the whole of our prayers, with the recollection that our petitions and praises go up through him who is "our advocate with the Father," and whom "the Father heareth always," the more sweet, and delightful, and animating, will be our whole performance of the sacred duty which we have now in view.

Nor must it be overlooked, that without the aid and influence of the Holy Sprit, we can never pray in a right manner. "The Spirit, says the apostle, helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit maketh intercession for us, with groanings that cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." This blessed agent is represented in the Holy Scriptures as "the Spirit of grace and supplications," and is promised to be "poured out" for this purpose. It is therefore well said in our larger Catechism, that "the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickening in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces, which are requisite for the right performance of the duty."

Confession of Sin is another important part of prayer. In standing as parties with God, it is indispensable that we should distinctly recognise our true character: And as we are sinners, the full and free admission and confession of this humiliating fact, should make a part of all our prayers. It is this fact which renders the intervention and intercession of a Mediator necessary, in order to our addressing the Majesty of heaven with the hope of acceptance; for the holy angels do not need a mediator between them and their Creator, nor would man have needed one, if he had retained his primitive state of perfect rectitude. The obtaining of the pardon of our sins, is, moreover, a leading and essential part of the errand on which we go to the throne of mercy; and in the nature of the case, as well as in the prescribed condition of our offend-

ed Maker and Judge, confession of our guilt must precede pardon, for guilt and pardon are correlative terms. Hence the declaration, that "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them, shall have mercy;" and again, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

There is little danger, my young friends, of our representing ourselves more guilty before God than we really are; although those who have never had any right conception, either of his holiness or of their own vileness, have often taken offence at the strong expressions of a sense of guilt and criminality, which they have heard in the prayers of pious Christians. The truth is, the greatness and malignity of our moral pollution exceeds all the conceptions that we can form of it, and this ought to be acknowledged in our prayers, with unfeigned grief and contrition; and should serve to endear to us, in an unspeakable degree, that precious Redeemer, by the infinite efficacy of whose atoning blood our sins are expiated, and our souls cleansed from their guilt. In our private prayers, we should specially confess and bewail those sins of our hearts and our lives which may be known only to God and to ourselves; but sins of this description ought not to be *specified* in social prayer, although the general acknowledgment of our unspeakable moral vileness and ill desert in the sight of Him before whom the heavens are unclean, may be made in the most publick manner, with the greatest propriety.

A thankful acknowledgment of the mercies of God, is the last constituent part of prayer, which is mentioned in the answer of our catechism now under consideration. Thanksgiving and prayer are expressly connected together by the Psalmist. (Psalm cxvi. 17.) "I will offer to thee the sacrifice of thanksgiving, and will call on the name of the Lord." Thanksgiving is indeed both an essential and a delightful part of this sacred duty; and I am persuaded it ought to constitute a larger part of prayer than it too often does. Nor is there any part in which we should be more careful than in this, to guard against formality and mere lip-service. Our thanksgiving ought to be the genuine expression of cordial gratitude to the Great Bestower of all good, for his numerous and undeserved favours. These favours are, with the utmost propriety, denominated *mercies*, in the answer before us, and ought to be seen and felt to be such in our acknowledgment of them. By our sins we have forfeited all good at the hands of God, and must therefore receive it as a matter of pure mercy. The greatest of all mercies, and that through which all others are bestowed, is God's unspeakable gift of his Son to be our Saviour. With him, it is that "he freely giveth all things" to his believing people—his Spirit to be their monitor, comforter, and sanctifier; the revelation of his will to instruct them in duty, to direct and cheer them in their earthly pilgrimage, and to conduct them to their heavenly rest. Our spiritual mercies of every kind, should be the theme of our frequent and heartfelt thanksgiving to God, and ought to have, in our esteem and in our prayers, the preference to all others. Yet the common bounties and protection of the good providence of God, and particularly all special deliverances and favours, ought not to be overlooked, but to share in our sincere and devout thanksgiving.

Three parts of prayer only are mentioned in the answer before us —petition, confession, and thanks-

giving. Strictly speaking, it is only the first of these, that can be denominated *prayer*. Yet the duty, as taught by scripture examples, contains not only the three that have been mentioned, but also *invocation*, in which we call on God by some of the names by which he is made known to us in his word; *adoration*, in which some of his glorious attributes are brought into view, as objects of the deepest reverence; *blessing*, in which we express our sense of his goodness and kindness; *intercession*, in which we pray for others; but this indeed is only a particular subject of petition—Prayer is commonly and properly concluded, either by a doxology to the Three one God, or by a recognition that we ask all in the name and for the sake alone of Christ, our Redeemer and Mediator.

I cannot conclude this lecture, my young friends, without inculcating the importance of your endeavouring earnestly to guard against the wandering of the mind in prayer. It is an act of infinite condescension in the great and glorious God, that he permits such worms of the dust as we are to approach him, and to address him by the endearing appellation of Father. We never can duly estimate this privilege; and whenever we avail ourselves of it, our whole souls ought to be engaged to improve it aright. It is not prayer, but awful profaneness, when we address words to God, while our minds are wandering after worldly vanities. It is indeed difficult, in all circumstances, to keep our minds duly intent and suitably devout in this sacred duty. But we ought to use all proper means, and put forth our best efforts, and make it the subject of many and earnest petitions to God, that he would enable us to worship him with an undivided mind, and a truly devotional spirit; for God is a spirit, and they that worship him must do it in spirit and in truth, if they would hope for a favourable audience and a gracious answer to their supplications.

PICTET'S PREFACE TO HIS CHRISTIAN THEOLOGY.

(*Concluded from p.* 104.)

It is to aid those who have some desire to obtain a knowledge of the Christian religion, that we have composed the work which now appears. But before we state the reasons which have induced us to make this publication, we think we ought to lay open the sources of the errors into which men fall, on the subject of religion; since the most effectual guard against error, is a clear perception of that which causes us to err—Some of the sources of error are the following:—

1. It is certain that sin has to such a degree subjected the soul of man to sensible objects, that it might seem to have rendered it altogether material. This it is, which so often causes deception in the human mind, when mention is made of spirits and of God. It invests angels and God himself with a body; it sometimes regards itself as a kind of subtle body. Every thing in the world seems to be corporeal, and what is called *spirit*, to be only a chimera. Here is the source of many errors.

2. We judge with too much precipitancy, of what we are called to consider—we pronounce before we have examined, and do not give ourselves time to make a fair examination.

3. We judge of things according to our prejudices, without thinking whether our prejudices are well or ill founded. Thus the Jews will not receive a crucified Messiah, because they have long expected a triumphant Messiah.

4. Men will undertake to judge of what surpasses the powers of their minds—of what is infinite, for example—and will not consent to receive any thing which they cannot comprehend; as if we had not a thousand proofs of the weakness and poverty of our reason.

5. We give less attention to the reasons which establish truth, than to the arguments by which it is opposed. There are people who search and read with care, books which are published against the truths of the gospel, yet treat with contempt those which are composed for the defence of religion.

6. We refuse to receive certain truths, under the pretext that we see not how they can agree with other truths.*

7. We wish to apply to the conduct of God the rule by which we judge of the actions of men; and are ready to believe that his thoughts are like our thoughts—which of all things in the world is the most absurd.

8. We judge of the goodness of the religion which we profess, by the interest which we have in adhering to it; and hence refuse to listen to any thing that opposes our religious system.

9. We search not so much for truth, as to distinguish ourselves by saying something that has never been said before.

10. We despise that which we hear every day, and seek after reasons for doubting of truths the most certain, because they are common.

11. We love that which strikes our senses, a religion which charms us by its brilliant ceremonial.

12. We too often do wrong to our own minds, and permit ourselves to add fuel to the fire of our imaginations.

13. The obstinacy of certain persons who will never retract their opinions, however clearly they are shown the falsehood of them, is the cause that many remain in error.

14. The attachment which we naturally have to the religion of our fathers, and the love which we cherish for them, are the cause that many are retained in a false religion. After men have been deeply imbued from their infancy with certain principles of belief, they reject them with extreme difficulty; because they have been accustomed to consider it as a merit before God, and an honour before men, to be strong in the faith of these principles. They have the same kind of affection for these dogmas, that all men have for their country. Most men regard their religion as *a party*, to the defence of which they are pledged.

15. The dependence which the greater part of mankind place on the opinions of their teachers, and the blind submission which they yield to their decisions, hinders many from embracing any other religion than that of their teach ers.

16. The opinion that many hold, that they ought not to abandon the religion which embraces in its communion men of erudition and of great merit, is also one cause which retains a great number in a false church.

17. The bad use that many make of certain maxims of philosophy, causes them to fall into error. It cannot be denied that the philosophy of Plato and Aristotle, has produced multiplied evils in religion.*

18. Profane and libertine company, and a false shame of consulting persons who might give

* Here is the true reason why the doctrines of God's sovereignty are rejected by some, and those of original sin, native corruption, and regeneration, as exclusively the work of God, by others.—*Editorial remark.*

* It is a wretched system of false philosophy which lies at the foundation of the false doctrines, which are now corrupting and disturbing the Presbyterian and Congregational churches of the United States.—*Editorial remark.*

them instruction, is the ruin of an innumerable multitude.

19. As the gospel declares war against the passions, and seeks to reform the heart, those who are the slaves of their passions, of course oppose the gospel.

20. Prejudices entertained in favour of certain individuals who appear to possess eminent piety, are frequently the cause that their errors are embraced.

21. The prejudices that many have had in behalf of the ancient fathers, have occasioned the adoption of their erroneous sentiments.

22. Ignorance of ancient history is the cause of many errors.

23. Finally—the little care that is taken to consult the revelation of God, and even their own reason and judgment, occasions many persons, who are otherwise well-informed, to mistake greatly.

These are the principal sources of religious errors. It were to be wished that the whole world would reflect upon them—True religion would then have more followers, and the truth would triumph.

The means to be used, in order to guard against falling into error, are:—

1. We must lay aside the prejudices which we have entertained in favour of the religion in which we were born, or in which we have been brought up.

2. We must receive no doctrine, although it be proposed to us by the fathers of the church, or by our own fathers or teachers, before we have examined whether this doctrine is conformable to the understanding which God has given us, and especially to his revealed will.

3. We ought not to doubt, that as God is an infinite Being, there must be an infinity of things, both in regard to his nature and his conduct, which we cannot comprehend.

4. We ought never to attempt to penetrate into what God has concealed from us.

5. We ought to avoid precipitancy in our judgments.

6. It is not always safe to take for a rule the sentiments of the learned, nor even those of good people; because daily experience teaches us that the most learned and the most pious, mistake on divers occasions.

7. It is far better somewhat to distrust one's self, than to be opinionative and inflexibly attached to one's own sentiments; but we ought never so to distrust our own understanding, as to make our faith depend on that of another.

8. We ought never to permit ourselves to be dazzled by the external splendour of a religion; children only should be pardoned for being charmed by a mere show.

9. It is right to consult our senses in regard to things which lie within their proper sphere of judging; but when the question relates to things which fall not within the powers of our senses to determine—as every thing does which relates to spirits—we ought to listen only to reason and to Scripture.

10. In a matter of religion, we ought never to consult our passions and our personal interests, for these are bad counsellors.

11. Reject not truth because it is common, nor because you cannot reconcile it with other truths.

12. Do not demand Mathematical demonstration in subjects which will not admit of that method of proof, as for example, in historical facts. We ought to be content with such proof as the nature of the subject proposed, will permit to be given.

13. Our great aim should be to search for truth, and not to pass ourselves off for persons of extraordinary powers.

14. We ought always to consider that God has given us a soul to be used for the purposes to which he has destined it, and not to be evaporated in a thousand vain speculations.

15. We ought to be on our guard against being seduced by the maxims of a false philosophy; although we are not able to handle in the most skilful manner the maxims of true philosophy.

16. We ought to avoid every kind of conversation which, by corrupting the heart, will turn aside the mind from searching after truth.

17. On the contrary, we ought to seek the company of those who may assist us to dissipate the darkness of our minds, and to oppose our passions.

18. We ought to be as much in earnest to understand the truth, and true religion, as the men of the world are to make their fortune.

19. We ought to read frequently, and with application, the sacred books in which God has revealed himself to us, and by which he condescends to instruct us.

20. Finally: as we are not sufficient of ourselves to accomplish any thing, without the assistance of the Spirit of God, we ought continually to implore his aid: and to pray that he would humble our pride, which is the source of the greater part of our errors. It is pride which inspires us with an aversion to a doctrine as soon as it is proposed, before we know whether it comes from God or from men. When the heart, as has been well said, has taken this bias, it communicates the same to the mind—making it look at the odious doctrine, in every aspect of it which can render it still more odious—representing strongly the difficulties which accompany this doctrine, and the reasons by which it may be combatted—in order that so powerful an impression may be made, that the mind may feel that it does itself honour, in permitting itself to be overcome. It is in consequence of a similar seduction of the heart, that the mind turns away its attention from the solid reasons which establish truth, and this to such a degree, that instead of making the judgment incline to the right side of the question, it is not permitted it to remain in an equilibrium, and to counterpoise the contrary reasons, altogether light and worthless as they are in themselves.

Having offered these counsels, which appear to me necessary to guard against error, nothing more remains but to speak of the work which I here give to the publick.

It has been my purpose in the present publication to exhibit *Christian Theology*, and an exposition of the truths which God has revealed to men in the Holy Scriptures.

I have endeavoured to make this exposition as clear as it was possible for me to do, and to accommodate myself to ordinary capacities. But I have added many things intended for those who have made some farther advances in knowledge; and I have explained the most beautiful passages of Scripture, as well as many which are difficult.

After having established the truth by reasons which appeared to me the strongest and the most convincing, I have answered the arguments which are alleged against them; and I have placed in notes those objections which appeared to me weak, or those which are too subtle to be comprehended by persons not given to research.

To the reasons which I have used to establish the truth, and which for the most part are drawn from the Holy Scriptures, I have joined many beautiful passages of the ancient Fathers upon each subject; and I have sometimes given the history of the opinions

of the church, and what has been held or believed in the different ages which have elapsed since the death of the Apostles.

I have availed myself of the labours of the learned men whose works I have read, and I have not been ashamed frequently to adopt their expressions.

I have not cited the names of all the modern authors to whom I have had recourse, although I honour their merit—I have sometimes, however, done it in this new edition, when I could recollect to whom I was indebted for entire passages. But I glory in avowing, that I have drawn upon the sources of all the good books which have fallen into my hands, whatever might have been the religion of their authors. I have not always named the Doctors or the Sects whose opinions I have opposed—Sometimes they are referred to in the margin. My method is to treat a question simply, and to answer objections. If I answer satisfactorily, my readers ought to embrace my sentiments. It is of no use to know who is the author of the argument which I state for the illustration of truth. If the argument is good, the reader ought to yield to it, although it were proposed by the most ignorant of men; if it proves nothing, it ought to be rejected, though alleged by the most consummate scholar. I have taken this course, that the reader might judge without prejudice, and to secure brevity; for it would have carried me to an undue length, if I had undertaken to develop the whole state of every question, and the exact sentiments of the several authors.

As to the order that I have followed, I have observed that which appeared to me the most natural.

1. I first examine the question relative to the being of God, and how he has made himself known.

2. I then search for the reasons which prove that what we denominate *the Scripture*, is truly the work of God; and I give a small abridgment of the books of which it is composed.

3. I examine the question whether the Scripture be perfect by itself, or whether it is necessary to have recourse to traditions; whether it is sufficiently clear to be understood; and whether it should be read without restriction. I treat of its authority, and examine whether it is the rule of our faith and manners. I speak of the versions which have been made of the Scriptures; and I treat upon some other questions relative to this subject.*

4. After this I search in the Scripture itself, for what it tells us of the nature and perfections of the Deity; of the Persons in the Godhead, of the Trinity, and of the decrees of God.

5. After this, I consider the works of God, and I begin with the *creation* of the world, of *angels*, and of *man*.

6. I show what was the estate in which God created man, and how he fell into sin, of which I describe the fatal consequences.

7. After having spoken of *Creation*, I treat of *Providence*, and of those divine dispensations which relate to sin.

8. From the consideration of sin and its consequences, I pass to the decree of God, making known his will that the whole race should not suffer eternal misery, which all had merited by their sins; and I speak of the decree of the elec-

* It would be well, if some one who has leisure and ability, would translate and publish at the present time, what Pictet has written on these topicks. He was perfectly acquainted with the controversy between Protestants and Papists; and in his first Book, he spends no less than fifteen chapters—not very long ones—in discussing every fundamental point of this controversy. Surrounded as he was by Catholicks, he was familiar both with their arguments and their feelings, and he treats both as became a scholar and a Christian. —*Editorial remark.*

tion of God, by which he appointed some to salvation, while others were to be left in their corruption.

9. As God could not save men unless his justice were satisfied, I treat of God's decree to send his Son to redeem us, and of the manner in which this decree has been executed. I speak of the incarnation of Jesus Christ; of what preceded his advent; of his offices; of the different states through which he passed; and of the covenant of peace, into which by his intervention, God has entered with men.

10. I treat of the fruits of the death of Christ as enjoyed by his people, namely—their *vocation*, their *justification*, their *sanctification*, and in speaking of the last I explain the Decalogue; after this, I speak of the *glorification* of believers.

11. As all these benefits are granted only to the Church of Jesus Christ, I treat of *the Church*, and I examine the questions which relate to the nature of the church —of its members, of its visibility, of its infallibility, of its sanctification, of its head, of its ministers, and other things of this nature.

12. Finally, I conclude by treating of the *Sacraments*, which are the seals of the covenant which God has entered into with his church.

I have not sought for the fashionable ornaments of the age, in my manner of discussing the various topicks of these volumes. I have examined every question in the manner which I thought the most simple and the most perspicuous—I entreat those who may read my work, to excuse its defects; and may God grant to every reader his Spirit of *truth*, and that "*anointing* which teacheth us all things." Amen.

The following beautiful lines are from Baldwin's London Magazine.

THE RAINBOW.

The evening was glorious, and light through the trees
Played in sunshine the rain-drops, the birds, and the breeze;
The landscape outstretching, in loveliness lay,
On the lap of the year in the beauty of May.
For the bright queen of spring, as she passed down the vale,
Left her robe on the trees, and her breath on the gale;
And the smile of her promise gave joy to the hours,
And fresh in her footsteps sprang herbage and flowers.
The skies, like a banner in sunset unrolled,
O'er the west threw their splendour of azure and gold.
But one cloud at a distance, rose dense, and increased,
Till its margin of black touch'd the zenith and east.
We gazed on these scenes while around us they glowed,
When a vision of beauty appeared on the cloud;
'Twas not like the sun, as at mid-day we view,
Nor the moon that rolls lightly through starlight and blue.
Like a spirit it came in the van of a storm,
And the eye and the heart hailed its beautiful form:
For it looked not severe, like an angel of wrath,
But its garments of brightness illumed its dark path.
In the hues of its grandeur sublimely it stood,
O'er the river, the village, the field, and the wood;
And river, field, village, and woodland grew bright,
As unconscious they gave and afforded delight.
'Twas the bow of Omnipotence, bent in His hand,
Whose grasp at creation the universe spann'd;
'Twas the presence of God in a symbol sublime,
His vow from the flood to the exile of time;

Not dreadful, as when in a whirlwind he pleads,
When storms are his chariot and lightning his steeds;
The black cloud of vengeance his banner unfurl'd,
And thunders his voice to a guilt-stricken world;
In the breath of his presence when thousands expire,
And seas boil with fury, and rocks burn with fire,
And the sword, and the plague-spot, with death strew the plain,
And vultures and wolves are the graves of the slain.
Not such was that Rainbow—that beautiful one!
Whose arch was refraction, its key-stone—the sun;
A pavilion it seemed, with a deity graced,
And justice and mercy met there and embraced.
Awhile, and it sweetly bent over the gloom,
Like love o'er a death-couch, or hope o'er the tomb;
Then left the dark scene, whence it slowly retired,
As love had just vanished, or hope had expired.
I gazed not alone on that source of my song;
To all who behold it, these verses belong;
Its presence to all was the path of the Lord!
Each full heart expanded, grew warm, and adored.
Like a visit—the converse of friends—or a day,
That bow from my sight passed forever away:
Like that visit, that converse, that day to my heart,
That bow from remembrance can never depart.
'Tis a picture in memory, distinctly defined,
With the strong and imperishing colours of mind:
A part of my being, beyond my control,
Beheld on that cloud, and transcribed on my soul.

Miscellaneous.

The following "observations of a traveller in Europe," have been kindly put at our disposal by their author. They will both interest and instruct our readers, and assist to relieve our work from that sameness of tone, of which, in a religious periodical, many are apt to complain; and to obviate which, we have heretofore inserted in our pages two or three journals somewhat similar to the following—We call them journals, for so in fact they are, though given in the form of letters.

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Quarantine Ground, off Messina,
December 30th, 1823.

My Dear Brother,—On the morning of the 21st, just ten weeks from the day of our embarcation at New York, and five from that of our landing at Havre, we left the harbour of Marseilles, on board the brig Mary, of Boston, Capt. Horton. About 2 o'clock we passed the lighthouse, and before evening the high rocky shore of France disappeared from our view.

Our course was south of Sardinia, and on the 23d we were gratified with the sight of that island, and some small ones near its south-western point, which we passed in the afternoon. In the morning we were again out of sight of land, being between Sardinia and Sicily, but not very near to either. Our progress was slow, and the motion of the vessel was great. The spray often dashed over the deck, which obliged us to confine ourselves very much to the cabin. Early in the morning of the 25th, Stromboli was seen from the mast-head, at the distance of sixty miles, and soon after was visible from the deck. Several other of the Lepari Isles were also in sight throughout the day. They appeared much nearer than they really were, in consequence not only of their elevation, but of the clearness of the atmosphere. We could

see the smoke of Stromboli several hours before we came near it, which was not till 4 P. M., though we had steered directly for it, and sailed rapidly. This "Light-House of the Mediterranean," is a vast cone with a divided top, rising immediately from the waves to the height of five thousand feet, while the circumference of its base is only about two miles. The sides seemed too steep for cultivation, and too bare and arid to furnish any thing for human subsistence, but we could see some cottages sprinkled over a part which was rather less precipitous than the rest, and it is said the soil produces liberally, and that two thousand people find the means of subsistence there. The crater is on the western side, about three-fourths of the distance to the top. This mountain is always burning, and the fire, though we could not see it, becomes visible at night. A cloud of white smoke was issuing from the crater, and ascending to the summit, rolled over it and down the opposite side quite to the base. Pumice stones from this volcano, or some of the other Lepari isles, have been floating around us here to-day, and several pieces have been brought on board.

Off Stromboli, we altered our course and stood to the southward. It was near night, and the wind increased. One sail after another was taken in, but still we drove along at a rapid rate towards the Straits. Our Captain had never been at Messina, and there was no prospect of finding a pilot in the evening, so he was compelled to change his course and beat about during the night. It was a tempestuous one, and as we were near a lee-shore, our situation was alarming. Snow fell on the deck, and in the morning appeared crowning the mountains of Sicily and Calabria. Thus we do not entirely escape the winter, even in this region of Hesperian gardens, where the golden fruits of the orange and lemon are now coming to maturity.

On the 26th, we took a pilot and entered the Straits. We found nothing formidable in Scylla and Charybdis. The Strait is quite wide, and as we kept near the Sicilian shore, Scylla appeared so small, that we should hardly have observed it but for its celebrity. As to Charybdis, I find there is a dispute about its exact situation. There are two places which at times exhibit something vertiginous, but which of them was so formidable to ancient heroes, and so delightful a theme to classic poets, it is difficult at this day to determine. However, I take it that Charybdis was almost or quite directly opposite to Scylla; and am therefore willing to believe that a particular part of the channel over against this same rock which was pointed out to us as the whirlpool, was indeed the vortex that engaged so much attention in the olden time. When we passed over it, the water was smoother than I remember ever to have seen it at Hurlgate.

When we arrived opposite the town, an officer came off in a boat and asked a number of questions, and then *sans ceremonie*, we were brought to our present situation. It was a grievous thing to look forward to a weeks' imprisonment, and we wrote notes to the gentlemen for whom we had letters, stating that we had embarked at Marseilles and brought clean bills of health, and asking their influence to get us released. We might have spared ourselves the trouble, for eight years ago the plague was introduced here and carried off 70,000 people from the city and its neighbourhood, and now the quarantine regulations are enforced with inflexible rigour. Indeed we have been given to understand that a relaxation of them, is

the only thing which cannot be accomplished in Messina by the power of money.

In the afternoon, the Captain, mate, crew and ourselves, went over to the health office to be examined, leaving the Mary unguarded. The physician looked at us from behind an iron railing; the papers which it was necessary to examine, were taken in the split end of a reed and carefully fumigated, and our letters were cut through with a chisel, and then thrown into a vessel in which they were to have vinegar poured over them. After we had been questioned, and our answers registered, we were remanded to the brig, and two men sent to guard us.

Our dreaded quarantine has proved very different from my anticipation. The weather is so fine, that I have been sitting on deck without an over-coat, most of the day. We are within the toss of a biscuit from the shore, but in very deep water, which is so calm and still that the fish which play in it, and the brighter objects on the bottom, are distinctly visible. There is a pleasure in looking down many fathoms and thus prying into the mysteries of the deep, but we have much higher gratification in surveying the mountains, which on every side go far up into the sky. Sicily is nominally divided into three valleys, but if my information is correct, it is but a collection of mountains. A range of these, parallel to the coast, rises to a great elevation directly back of the town. The intervening space is filled up with innumerable hills, divided by ravines into various wild shapes, but generally steep. On the opposite shore of Calabria, the heights are so lofty that the snow still remains upon them. Between these high hills is drawn a broad channel of that sea, whose "purple is of deepest die," with shores bending and winding into the most graceful forms. From the margin of this channel the city of Messina, with its white houses, towers, and channels, extends across the narrow plain and partly up the sides of the hills, as if to display itself to the greatest advantage, while the villages in Calabria, and the hamlets and country-houses scattered over the mountains and along the shores, are all brought nigh and rendered bright and distinct by the pure air of this southern clime.

Yours, &c.

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Messina, Jan. 27th, 1824.

My Dear Brother,—Our quarantine of seven days, lasted but six according to our mode of computing time, the first and the last being both counted here, as anciently among the Jews. We landed on the 1st, and dined with Mr. C——, an English gentleman, to whom our very kind friend Mr. F——, of Marseilles, had given us an introduction. From him and the other gentlemen to whom Mr. F—— gave us letters, we have received most prompt and hospitable attentions.

The houses here are spacious, and many of them have an air of grandeur. Fire-places are not common, though they are seen in the houses of the English residents. The ordinary mode of heating apartments, is by placing a sort of copper-platter, called a brasier, and containing a few live coals, in the middle of the floor. There is no danger of asphyxia, for the cracks at the doors and windows are wide enough to allow the deleterious gas to escape, and plenty of fresh air to supply its place. The floors of the houses are of stone, marble, or plaster, and are supported by arches; or if rafters are used, they are not left projecting as in France, to disfigure the rooms below. The ceilings and windows are lofty, and the latter open into balconies paved with stone, and guarded

with iron railings; and various kinds of rare plants are cultivated in these little airy gardens.

The streets are full of a wretched population, clothed in rags and importunate in begging. Poor beings! it seems almost cruel to speak of them but in terms of commiseration; yet when we think how degraded they are, and how they swarm and grow up in their native filth, we are ready to consider them as rank plants which *spring* from this fertile soil, and *vegetate* under this powerful sun. Thanks be to Him who has made us to differ. We owe it solely to his good pleasure that we were not born here in a hovel, and nourished upon garbage. And while we see many half-naked human beings around us that bask in the sunshine, and rejoice in the acquisition of a penny, it is a small consolation to reflect that God is just and merciful; that unavoidable ignorance and its consequences, are not crimes in his sight; and that little will be required of those to whom little has been given.

There are a number of English families who live here in handsome style, and at less expense, than they would be obliged to incur to support it in their own country, or even in ours. Yet they give up much, in exchanging England for Sicily. To say nothing of the comforts which are wanting here, the loss of publick worship is too serious to be endured for life, on account of any worldly gain. Most of them, however, I presume retain the "*animum revertendi.*" Our most excellent and hospitable friends, Mr. P—— and his family, are the only Americans settled in Messina.

The English entertain great contempt for the majority of the Sicilians. Ignorance and superstition hold them in bondage, and there is no near prospect of their being liberated. The rich have little enlargement of mind, and the poor are very abject. The influence of the priests and monks is great, and their number is said to amount to 4000, in a population of 60,000. Some of the daughters of distinguished families are educated in convents. When they arrive at a suitable age, husbands are provided for them, if good matrimonial bargains can be made; but otherwise, they are often induced to take the veil. Knowing nothing of the world without, and having been taught that dedicating themselves to God according to the rules of the convent, is a sure path to heaven, it is not strange that they take those vows which compel them to pass through life inert and useless. Perhaps, however, more of them than Protestants are apt to imagine, are animated by real devotion. The operations of the Spirit are diverse, and often very far beyond the ken of prejudice and slight observation. For aught that we know, full many a nun, though sunk in ignorance, and enthralled by forms, ceremonies, superstitions, and rules of man's device, has earnestly and steadily endeavoured to learn and obey the will of her Maker; and that Saviour, who never said seek ye my face in vain, may have sent the peace which the world cannot give nor take away, into many a cell surrounded by the walls and gates of a convent. But at best, the whole system is a sad perversion of the benign religion of the New Testament.

There are few publick buildings here which deserve particular attention. We have visited the cathedral, and some of the convents. The cathedral was built in the commencement of the 12th century, and has an abundance of ornament, especially of costly Mosaic; but the effect which this produces, is by no means proportional to the labour and time bestowed upon it.

When we visited the convent of the Franciscan monks, we first entered the church, where we found a number of people saying their prayers. I call it *saying their prayers*, for though their knees were bent, I must be allowed to doubt as to their really *praying*. Their lips it is true were steadily occupied and constantly moving, but their eyes were entirely at liberty to watch and examine the strangers. We were shown a number of pictures which did *not* excite our admiration, and a monument of gilt bronze, erected about two hundred years since to the memory of a young lady by her intended husband. He had received her dowry, and chose to expend it in this manner. On one side of the church was hung a leg of wax, and near it were several representations of diseased parts of the human frame. In the same place were suspended a number of small pictures, representing various perils, such as those of a shipwrecked man, of one who was attacked by an armed ruffian, of another who was falling from a window, and of a fourth whose gun had just burst. All these we learned were tokens of gratitude to the Virgin Mary, for the deliverance which she was believed to have afforded from disease or danger.

The interior of the convent reminded me of a prison, but one of the cells which we entered appeared tolerably comfortable, and larger than many which are endured at our fashionable watering places. The belfry afforded a charming view of the town, harbour, Straits, and neighbouring country.

A silk manufactory next engaged our attention, but it did not appear to be an important one. The silk as wound from the cocoon is sometimes white, but more frequently of a very brilliant yellow, and is worth about two dollars, the pound avoirdupois. The weaving was just such as we have often seen in the fabrication of coarser stuff.

Leaving the manufactory, we proceeded to a convent of Capuchins. The dress of these monks, is a very coarse, dark-brown, woollen frock, with a hood, which serves the purpose of a hat. They wear neither shirt nor stockings. Their legs are bare, and the feet protected only by sandals. Their beards are left unshaven, but the hair is cropped. They all wear girdles of thick knotted ropes. How much these are used in flagellation I cannot say, but as they did not seem worn out, and on the other hand, the friars appeared very cheerful and hearty, I opine that there is seldom, if ever, any violent "oppugnation" between them. A cell which we entered here, was poorer than that which we saw at the Franciscan convent. The bed was scantily covered and had no sheets, the monks being obliged to sleep in the dress that they wear during the day. Their "eternal blanket," as some one has called the Roman toga, is almost their only protection from the cold, whether they are asleep or awake. The garden contains a variety of very fine lemon and orange trees, loaded with fruit. One kind of the lemons, exceeded in fragrance any that I had ever seen; another was sweet, and a third had a skin that was quite palatable. Our guide was loaded with fruit, and we were hospitably invited to take some wine, which to my taste, was at least equal to any Hermitage that we drank in France. The friar showed a very merry face, when he heard my hearty commendation of his cup, and neither he nor any of his comrades, had the appearance of suffering from extreme abstinence.

There are twenty-five convents of monks, and six of nuns, in Mes-

sina. In some of the latter the rules are so severe, that the inhabitants are never permitted to go without the walls on any occasion but the occurrence of an earthquake. The Abbess of one is said to be 85 years old, and never to have been out of it since she was 15.

The lower class of people in Messina, are very filthy in their habits and appearance. Their houses are the smallest that I ever saw. They seem to contain but one room, and are so low, that a tall man standing on the ground might easily touch the top of the roof of not a few among them. In this warm climate, however, the poor man's habitation is comparatively of little consequence. The people pursue their avocations very much in the open air. A groupe of women is to be seen every clear day, on the south side of our hotel, employed in spinning after the ancient fashion. The distaff is held in the left hand, and the spindle and thread managed by the right. The appearance of this class is exceedingly disgusting, but they suffer less than the poor of northern climates. Cold and hunger have been said to be the great enemies of mankind, and indeed a large part of all the labour of the human race, is put forth to provide against them. But the cold is seldom, if ever, severe enough to produce frost in Messina, and the lapse of time has not destroyed the fertility for which Sicily was celebrated in ancient days. A few cents will buy bread enough to support life for a day, or a convent will bestow it, and fuel and clothing are of little importance to those who dwell so near the sun.

(*To be continued.*)

GURNEY'S ADDRESS TO THE MECHANICS OF MANCHESTER.

Here I must recur to that first principle in science to which we have already alluded—a principle worked up in the constitution of our nature, and which we know to be true, though we cannot prove it —*that every effect must have an adequate cause.* When I contemplate the heavens and all their starry host; when I take into view, as a complete system, the planets, the moons which attend their course, and the sun around which they move; when I behold, in myriads of fixed stars, the centres of as many more systems of the same description; when I extend my conceptions to a countless number of these systems, moving round some common centre of unspeakable magnitude—I am compelled to acknowledge that here is a stupendous *effect*, for which only one *cause* can by any possibility account—I mean the FIAT of an intelligent and omnipotent Being.

Constrained as we are by the very structure of our minds to rely on the uniformity of the operations of nature, and taught by long and multiplied experience, that every organized form of matter has a beginning, we cannot, as it appears to me, avoid the conclusion, that the vast machinery of the heavens once began to exist; and, being convinced of this truth, we are absolutely certain that nothing could cause its existence but the power of an eternal God. Thus do reason and philosophy persuade and constrain our consent to a record of the highest moment, contained only in Scripture—"IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH."

But let us take some particular part of the created universe—some single plant—some individual animal. For example, let us occupy a few minutes in considering the structure of my friend and brother there, who is sitting in front of me, and whose existence, as we all know, can be traced to a beginning. Let us examine him, body and mind. First as to his body—it is

full of contrivances—full of the evident results of the most profound science, and of the nicest art. How perfectly, for example, is the structure of his eye fitted for the reception of those rays of light, which are falling upon it in all directions from visible objects! How nicely are the rays refracted by its several lenses! How easily do they glide through the pupil! How comprehensive, yet how perfect, is the picture formed on its retina—a picture reversed to inspection from without, but all in upright order to the percipient within! Here, indeed, is the science of optics displayed in its perfection. Then turn to his ear. How finely does it illustrate the principles of acoustics! How nicely are its cavities fitted for the reception and increase of sound! How accurately does the drum in the centre, respond to the undulation from without!

Look at that most convenient of levers—my brother's arm; with what ease does he apply its forces! How nicely are its elbow and its shoulder adjusted for their respective purposes; and how admirably is the whole completed by the addition of a hand! Think of the union of strength and pliancy which distinguishes his spine—an effect produced by machinery of the most elaborate description! Contemplate his joints—the hinge where a hinge is wanted—the ball and socket where his comfort demands that peculiar structure; all lubricated by ever-flowing oil; all working with a faultless accuracy! Think of his muscles, endued with that curious faculty of contraction, by which he is enabled to move his members! Think of the studied mechanical adjustment by which, without ever interrupting each other's functions, these muscles pull against each other, and keep his body even! Then turn your attention to his blood; a fluid in perpetual motion—supplied with pure air in one stage of its journey, and, in another, with the essence of his food; and conveying the elements of life, every few moments, to every part of his body; driven from the heart by one set of vessels, and restored to it by another; those vessels most artificially supplied with valves to prevent the backward motion of the fluid; while the pump in the centre is forever at work, and makes a *hundred thousand strokes in a day*, without even growing weary! I will not now dwell particularly on the still more complicated structure of his nerves, on the chemistry of his stomach, on the *packing* of the whole machinery, on the cellular substance which fills up its cavities, on the skin which covers it, on the slightliness and manly beauty which adorns the fabric. I will rather turn to the mind, which does, indeed, complete the man—its subtle powers of thought, memory, association, imagination—its passions and affections—its natural and moral capacities. Surely we must all acknowledge that our brother is a wonderful creature indeed—an effect for which it is utterly impossible to imagine any adequate cause, but the *contriving intelligence* and *irresistible power* of an all-wise Creator.

You tell me that our friend has a father—a grandfather—that he looks back on an indefinite series of progenitors. This fact only strengthens my case. Certain it is that his own structure, both of mind and body, contains numerous and unquestionable proofs of *design*. Where there is design, there must, of necessity, be a designer. The parent, as we are all perfectly aware, is not that designer. Our understanding can find no rest in the mere medium of production. We are compelled to have recourse to an unseen and superior power, and to confess that the designer is God. But if the workmanship displayed in the formation of the

individual proclaims the wisdom and power of God, still more conspicuously are they manifested in a succession of generations—in the wondrous capacity bestowed on every kind of living creature, to produce its own likeness.

Were it possible that a series of successive *finite* beings should exist from eternity, (a notion which, in my opinion, disproves itself) and, supposing it to be possible, were it probable, or even certain, that mankind have so existed—our argument from a *design* to a *designer*, would still remain untouched. It would continue to apply with resistless force to every individual of the species.

But it so happens that we are able to trace not only every individual man, but our whole race to an undoubted *beginning*. That beginning, which took place about six thousand years ago, is plainly recorded in Scripture, and the record is supported by the conclusions of science. You are doubtless aware how extensively of late years scientific enquiry has been directed, to the examination and classification of the surface or crust of our globe.

Geology is a favourite study in the present day, and few persons of any education are now unacquainted with the classification in question. We have the primitive rocks; the transition, the secondary, the tertiary, and the alluvial; each bearing the marks of a watery formation; and each maintaining its own order in the series, notwithstanding the frequent interruption from below, of vast protruding masses supposed to be of fiery origin. The secondary rocks in particular, composed of alternate layers of sand-stone and limestone, are replete with fossil remains of plants and animals—the intelligible remnants of a once abundant, but now *obsolete* life.*

Now among all these remains, not a trace is to be found of *man*. Man therefore, beyond all reasonable question, is *comparatively* a modern creature. And not only is this true of the human race, but of the other species of animals and plants, which now enliven and adorn the world. If I am correct in my apprehension of the subject, they are all, or nearly all, NEW; belonging to an order of nature distinctly different from that which these ancient rocks display. For ever therefore must we lay aside the idle notion of an *infinite* series of *finite* creatures, producing their own likeness. Geology affords a palpable evidence, that the present order of animal and vegetable life, had a commencement within some period of moderate limits.

But we have not yet stated our whole case. While the secondary rocks display to the geologist an order of created beings prior to the present, the primitive rocks—those vast masses of granite and

* A little consideration will serve to show that these facts are in no degree at variance with the record of creation, contained in the book of Genesis. In the first verse of that book, we read that "*in the beginning God created the heaven and the earth;*" and in the next verse we find it declared, that "the earth was *without form and void, and darkness was on the face of the deep.*" The question is, Was the earth in this condition when she was first created? *Most probably, not.* From the account which follows of the six days' work, (beginning with the revelation of light) we find that all creatures came forth from the hands of their Creator in a state of perfection. The tree, the beast, and man himself were not formed, as in reproduction, by a gradual and imperceptible growth, but were endued at once with all the fulness of their vigour and beauty. From the *analogy of creation*, therefore, we may fairly infer—and the inference was drawn by Biblical critics long before geology was so much studied—that the earth herself also was in the first instance created perfect. Before she became "without form and void," and was enveloped in her shroud of "darkness," she had probably undergone some vast revolutions. Here then there is ample scope for an order of living creatures, or even for a succession of orders, prior to that of which Moses describes the formation, and with which we are ourselves familiar.

gneiss which form the lowest and oldest tier of the crust of the earth —are wholly destitute of these curious remains of animal and vegetable life. From this fact, we may fairly infer that time was, and at no immeasurable distance, when there existed on the surface of our globe *no plants or animals whatsoever*. Not only therefore is man comparatively modern; not only may all the different species with which we are now acquainted, be traced to a first origin—but all preceding orders of living and growing creatures, must have had *their* commencement also, within the limits of time. Undoubtedly, therefore, the existence of the human race, together with the whole present and past system of animal and vegetable life, is an *effect* which nature and philosophy compel us to ascribe to some adequate *cause*. Every one knows that this adequate cause can be only one—THE FIAT OF OMNIPOTENT WISDOM.

From these remarks, you will easily perceive how false is the notion entertained by some persons, that geology is fraught with a sting against religion. So far from it, this delightful science has done much to confirm the scripture record, and to complete that natural proof of a supreme intelligent Being, on which all religion hinges. Let it ever be remembered, that of all persons in the world, the Christian has the least reason to fear the influence of truth. Truth is the very element which he breathes. It is his hope, his strength, and his life. From whatsoever quarter it bursts in upon him, he hails its approach and greets it as his firmest friend. His motto is unchanged and unchangeable.—Magna est veritas et prævalebit—"TRUTH SHALL TRIUMPH."

To look through nature up to nature's God, is indeed a profitable and delightful employment. While I would warmly encourage you to cultivate so desirable a habit, I wish again to remind you that the wisdom and power of God—displayed as they are in the outward creation—are inseparably connected with his *moral* government. Just in the degree in which we are obedient to that government—just in the degree in which our faculties, both bodily and mental, are subjected to God's holy law—will all the knowledge which we acquire be blessed to our own happiness and to that of our fellow men. Hence we may form some idea of the vast importance of that fourth branch of knowledge, to which allusion was made in the early part of this address, and on which I shall *now* make a few remarks—I mean *moral and religious knowledge*.

And where is this to be obtained? Certainly we may furnish our minds with some considerable portions of it by reading the book of nature and providence; but there is another book which must be regarded as its *depository*—a book in which all things moral and spiritual, belonging to the welfare of man, are fully unfolded. True indeed it is that natural science proclaims the power and wisdom of God; that the perceptible *tendency* of his government, makes manifest his holiness; and lastly, that the surplus of happiness bestowed on all living creatures, demonstrates, his goodness. I believe it is also true that the law of God is written, in characters more or less legible, on the hearts of all men. But for a full account of his glorious attributes—for the knowledge of religion in all its beauty, and strength, and completeness—we must have recourse to the Bible —we must meditate on the written word. There the whole moral law is delineated with a pencil of heavenly light. There man is described in his true character. Above all, "LIFE AND IMMORTALITY" are brought to light by the Gospel. "This is LIFE ETERNAL, to

know thee the only true God, and Jesus Christ whom thou hast sent!"

Do not imagine, my friends, that I am about to preach you a sermon; that is not my present business; but I consider it to be strictly within the order of my subject, to invite and encourage you to seek diligently after that knowledge, on subordination to which, depends the ultimate utility and advantage of all other mental cultivation. I beg of you therefore, not to neglect the daily perusal of the Holy Scriptures. When you return home in the evening from your day's business, and before you retire to rest, devote a little time, I beseech you, to the collecting of your families together. Read a chapter in the Bible to them, in a serious and deliberate manner; and then pour forth your prayers to that God, in whom you live and move and have your being—to that God who can alone bless your labour and your study, and preserve you in peace, virtue and safety.

The religion of the Holy Scriptures will sweeten your sorrows, and sanctify your pleasures. It will keep not only your family circle, but *your own minds*, in right order; and while it will discountenance all vain notions and false speculations, it will enlarge and improve your faculties, for every wise and worthy purpose.

But you ask me on what moral and religious knowledge is founded? I answer, on that which is the basis of every other branch of knowledge—BELIEF.

I have endeavoured to make it clear to you that even philosophical and mathematical knowledge inevitably rest on certain principles which are received only by an intuitive conviction, or *natural faith;* and that historical knowledge depends solely on that peculiar kind of belief, which is produced by testimony. I might have gone further—I might have reminded you, that your circumstances preclude the greater part of you from making philosophical experiments for yourselves, and from engaging in those mathematical calculations, on which depends the certainty of astronomical science. You are compelled to take for granted the results of other men's inquiries and labours; and you do not hesitate to believe those results to be true. And why? because you rely on the *testimony* of books,—on the *testimony* of your lecturers. A few moments' thought, will convince you, that almost all the knowledge you possess, of nature and philosophy, as well as of geography and history, rests on no other basis whatsoever, than *faith in testimony.*

What then can be more irrational than to refuse to receive religious knowledge—because it rests, in part, on the same foundation? The doctrines of Christianity are founded on facts; and those facts are the subject of testimony. And we are sure that the facts are true, and therefore that the doctrines resting on them are divine, because the testimony in question, is at once abundant in quantity, and sound in character. I cannot now enter on a detailed account of the historical evidence, by which are proved the genuineness of the Holy Scriptures, and the reality of the events which are there recorded. But since you are accustomed to receive the testimony of your lecturers with implicit confidence, I beg of you on the present occasion to accept my own. I believe I am an honest man, and I have long been accustomed to investigate the subject. I am ready, then, to declare in your presence—in the presence of all Manchester—of all England—of all Europe—nay of the whole world—that there are no facts whatsoever within the whole range of ancient history, of the truth of which we have more abundant and conclusive evidence, than of the DEATH AND RESURREC-

TION OF JESUS CHRIST. Indeed I know of no ancient events on record, of which the evidence is nearly so much accumulated, or nearly so strong.

The resurrection of Jesus Christ, together with the miracles of Christ himself and his apostles, are our sure vouchers that the Author of nature, who can alone suspend or reverse its order, was the Author of Christianity. These miracles bore no resemblance to the false pretences of the fanatical and superstitious. They were for the most part, immediate in their operation; wrought in public; utterly incapable of being accounted for by second causes; and of so broad and conspicuous a character, that no deliberate eye-witness could be deceived respecting them. Nor were they, in point of fact, *improbable* events. Who will deny that the dark and degraded condition of mankind required an outward revelation of the divine will? Who will not allow that miracles are a suitable test—the most suitable one which we can imagine—by which the truth of such a revelation might be established? Who does not perceive, that under such circumstances, it was credible—nay highly *probable*—that God would permit or ordain them.

True indeed it is that they were directly opposed to the course of nature. Otherwise they would not have been miracles—they would not have answered their purpose! But is it not equally opposed to the known order of things, that an honest man, in bearing witness to these facts, should tell a deliberate lie? Is it not yet more at variance with that order, that he should persevere in that lie through life, and sacrifice every worldly advantage, and even life itself, to the support of it? Is it not a far greater breach of every established probability, that *twelve* men of the same virtuous character, should *all* tell this lie—should *all* persevere in it without deviation—should *all* sacrifice their property, their peace, and their reputation—should *all* be willing to lay down their lives, in its maintenance? Is it not, lastly, an actual *moral impossibility*, that this lie, accompanied by no temporal force and no worldly advantage, but by every species of loss and affliction, should triumph over the prejudices of the Jew, and the favourite habits of the Gentile—should be accepted and believed by myriads—and should, finally, enthrone itself over the whole Roman empire?*

But the truth of Christianity does not depend solely on those miraculous facts to which we have now adverted. Prophecy duly fulfilled is itself a miracle, equally applicable to the proof of religion; and the Scriptures abound in predictions, of which history has already recorded the fulfilment. The events by which many of them have been fulfilled—for example, the spread of Christianity, and the dispersion of the Jews—are familiar to us all.

I wish I could persuade you to examine the prophecies scattered over the Old Testament, and meeting us at every point in a most unartificial manner, respecting the Messiah who was to come. I wish I could induce you to compare

*Within a short period of our Saviour's death and resurrection, many thousands of persons were converted to Christianity at Jerusalem. Soon afterwards, Christian churches were settled in numerous parts of Syria, Lesser Asia, Macedonia, and Greece. The historian Tacitus declares that in the reign of Nero (A.D. 65), "great multitudes" of Christians were living at Rome. Pliny when writing from his government in Bithynia, to the Emperor Trajan (A.D. 107), describes our holy religion as "*a contagion*," which had seized the lesser towns as well as the cities, had spread among persons of all classes and descriptions, and had produced the utter neglect of the ancient idolatrous worship. During the reign of Constantine (A.D. 325), Christianity became the generally adopted, and established, religion of the whole Roman empire.

them with the history of his birth, life, character, ministry, death, resurrection, and ascension, contained in the four gospels. You would find the prophecy and the history tally with a marvellous precision; and since the Old Testament can be *proved* to have been written long before the coming of Christ, you would find yourselves in possession of an evidence of which no cavils could deprive you, that Christianity is God's religion. When a lock and a key are well fitted, a fair presumption arises, even though they be of a simple character, that they were made for each other. If they are complex in their form that presumption is considerably strengthened. But if the lock is composed of such strange and curious parts as to baffle the skill even of a Manchester mechanic—if it is absolutely novel and peculiar, differing from every thing which was ever before seen in the world—if no key in the universe will enter it, *except one;* and by that one it is so easily and exactly fitted, that a child may open it—then indeed are we absolutely certain that the lock and the key were made by the same master-hand, and truly belonging to each other. No less curiously diversified—no less hidden from the wisdom of man—no less novel and peculiar—are the prophecies contained in the Old Testament, respecting Jesus Christ. No less easy—no less exact—is the manner in which they are fitted by the gospel history! Who then can doubt that God was the Author of these predictions—of the events by which they were fulfilled—and of the religion with which they are both inseparably connected?

But independently of all outward testimony, and of the evidence of miracles and prophecy, Christianity proclaims its own divine origin, by its character and its effects. This is a subject on which we appeal to your native good sense, to your practical feelings, to your personal experience. Christianity is the religion of *truth*, because it is the religion of *holiness*. In vain will the student search the pages of Plato and Aristotle—in vain will he examine the conversations of Socrates—in vain will he dive into the disputations of Cicero—for a moral system so complete, so simple, and so efficacious, as that of the Bible. Where within the whole range of uninspired ethics, shall we find any thing worthy even of a moment's comparison with that divine saying, in which the whole law of God is comprehended and concentrated? "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thou shalt love thy neighbour as thyself.*"

Accustomed as many of you are, in your factories, to the printing of a thousand beautiful patterns on your cottons and your muslins, you will be at no loss to understand and appreciate a memorable saying of Lord Bacon's—that truth differs from goodness, only as the seal or die differs from its print—for that TRUTH PRINTS GOODNESS.

In the goodness of Christianity—in the purity of its law—in its display of the holy attributes of God—in its revelation of an awful and glorious eternity—in its actual efficiency for the moral restoration of our species—in the perfect fitness of that Saviour whom it unfolds, to our spiritual need as sinners in the sight of God—we have abundant experimental proof of its truth and divine origin. Time forbids a farther discussion of the subject. Allow me then in conclusion, to bear my deliberate and solemn testimony in the words of an apostle—and may that testimony, by whomsoever borne, satisfy all understandings, and imbue all hearts! May it be upheld and exalted on every side! May it surmount all opposition—may it

pervade the whole land—may it spread from pole to pole—may it be as unrestrained and diffusive as the winds of heaven!—"OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."

My address is now concluded. I thank you for your kind and serious attention. I heartily bid you farewell; and may the blessing of the Lord Almighty, rest abundantly on the mechanics of Manchester!

REVIVAL OF RELIGION AT ST. HELENA.

We translate from the number of the *Archives du Christianisme* for December last, the following very interesting article. We have not seen the London publication to which the writer refers; although we recollect to have somewhere read that Napoleon, in his last days, read the New Testament, and frequently spoke of the Saviour.

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RELIGIOUS REVIVAL AT ST. HELENA, DURING THE RESIDENCE THERE OF NAPOLEON.

Before the year 1815, the little island of St. Helena, for which such great celebrity was in reserve, was scarcely known to the world; and was an interesting object to no one, except to the fatigued navigator, who had nothing before his eyes through a long voyage, but the heavens and the sea, and who sighed for the days of repose which he expected to enjoy in this island, which providence itself appeared to have placed for this very purpose in the midst of an immense ocean. If we should ask of a politician, a man of the world —What, that is most interesting, has happened on this little point of the globe, during the last fifteen years?—Astonished at our question, he would no doubt answer —"What can have happened at St. Helena, more remarkable than the detention and death there of Napoleon, which has given it all its celebrity." And yet it is not this, which, above all other things, has fixed upon this island, for some years past, the interested attention of the inhabitants of heaven; who judge not as men judge, and in whose estimation the conversion of a single soul, the most obscure and ignorant in the world, is a grander event than the rise or fall of empires. Those of our readers, and we hope the number is not small, who have read the excellent *Essay* of Doctor Bogue, on the divine authority of the New Testament,* will have found in the preface of the editor of the new translation of that work, some passages full of interest, relative to a great number of English officers who were converted to a genuine and vital Christianity, and who assembled together at a gunshot distance from the dwelling of their prisoner, to read the word of God, and to offer up to him their prayers; and who never forgot in their ardent supplications *him*, who after having seen Europe at his feet, suffered and languished in this remote exile. Ah! if he had known, at least in these last days, "the things that belonged to his peace!" if the torch which had dazzled and inflamed the world, had itself been lighted up by the light of Christ, at the epoque when it had become a smoking snuff which a breath might extinguish! —God only knows what at the last hour, were the feelings of that vast and agitated soul, which ought often to have been made sensible, like the king of Israel, that all things here below "are vanity and vexation of spirit." We may be permitted, however, to rejoice that in the last months of his life, the illustrious exile "had read with in-

* This Essay had been translated into French, and widely distributed.—EDIT.

terest the *Essay* of Doctor Bogue, and spoke of it with respect, and that in his sufferings, the name of the Saviour announced and revealed in the New Testament was often on his lips."

It may well be said that God's ways are not our ways, and that his thoughts are not our thoughts! Who would ever have imagined that an association which took place during some years at St. Helena, should have been blessed from on high for the conversion of a great number of its members; and that being afterwards dispersed to all parts of the world, they should have gone forth to scatter abundantly the good seed which they had gathered here. This revival had moreover this remarkable circumstance, that the publick preaching of the gospel was not instrumental in producing it; but that some young military men, scarcely yet escaped from the bonds of the world and of sin, which seem so closely drawn around men of their profession, should have been animated with a true missionary spirit; and that faith and zeal should have spread from one to another with such great rapidity. The conversion of a marine officer of the name of Gr——t, who died at the hospital of St. Helena, was the first fruits of the great work of grace which shone out among the officers of the navy. He had shown the most touching anxiety for the conversion of the young men who served on board the same vessel with himself. He prayed continually for them, and had insisted that a sermon should be preached at his interment, expressly for the purpose of inspiring serious reflections. The recital of his conversion excited a general interest; and it is particularly remarkable that three or four of his comrades were converted in the same house, and it might almost be said in the same chamber, where he had resided a very short time before he breathed his last. Thus a number of young men were brought to a saving knowledge of the gospel; the work of grace was speedily carried on in their hearts; they believed, repented, rejoiced, and sorrowed all at the same time; renounced the world immediately, and did honour to the profession which they made of Christianity. With one or two exceptions, all have remained firm and faithful, and are still fighting the good fight of faith.

A narrative of these conversions has been published in London. It will be impossible to give here an analysis of the volume, which contains many interesting facts, and shows how great has been the work of grace at St. Helena. We leave it with regret, but before we close our article, we desire to make one reflection. Nothing is more common than to meet with people who, admitting without reserve that the doctrines of the gospel are beautiful and consoling, reject them immediately, from the alleged impossibility of uniting the profession of Christianity with a busy life; who grant readily that these doctrines are delightful in theory, but affirm that they cannot be carried into practice, except by women who live in the retirement of their homes, or by men whose age or state of health compel them to renounce an intercourse with the world. Was it, then, among these two classes of persons, that those conversions were wrought which took place at St. Helena, during the last years of the life of Napoleon—conversions striking, numerous and durable? No, these new Christians, so devout and so zealous, consisted almost wholly of young people, military men, exposed on one hand to the seductions of the world, and on the other to the mockeries and persecutions of their comrades who were yet enemies to piety. And how painful and perpetual

must have been the persecutions with which they were exercised in the confinement of a ship, where every tour of duty, and every meal, drew the Christian into the presence of those who would often take vengeance on him, for the disquiet of their hearts, produced by a course of life which was a constant condemnation of their own? Certainly, if it is possible to be a good officer of a ship of war, and at the same time a true Christian, it must be with a bad grace, that any undertake to maintain that honest and respectable vocations, of whatever kind, are incompatible with a frank and sincere profession of "the truth as it is in Christ Jesus."

THE TEARS OF PARENTS.

In our number for December last, we published from the Christian Observer, an article entitled "The Tears of Parents." The able writer of that article, agreeably to an intimation which we mentioned with our former extract, has, in the Observer for Feb. last, continued his essays under the title we have mentioned.

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Once more, my dear friend, I resume my pen to exchange a few cursory thoughts with you: and my theme shall be, the tears of parents over the bier of precocious children. I happened just now to be reminded of it, though I have touched upon it before, by noticing in Mr. Byrth's "Observations on the Neglect of Hebrew," a passage quoted by your venerable friend, the Bishop of Salisbury, in his Hebrew Reader, respecting Drusius; who gives us the following account of his son. I transfer the passage to you in English, because it will be more new to you in that shape than in Latin, and because one's mother tongue is always best where it may be had. Drusius says:

"I had an only and most beloved son, in whom all my hopes were centered, and who was the ornament of my old age. This dear child, to say nothing of his other extraordinary attainments, had made such progress in the oriental languages, that he had not only no superior, but no equal, in all Europe. In his fifth year, he began to learn Hebrew, together with Latin; to which he afterwards added Greek, Chaldee, and Syriac. In his seventh year, he translated the Psalms of David into his native tongue so admirably, that he excited the astonishment of a learned Jew who heard him. In two years after, he read Hebrew without the vowel points; and could explain by his grammatical skill the exact manner in which every word should be pointed, which the most learned modern Jewish Rabbis are unable to do. In his twelfth year, he could write off-hand in prose and rhythmical verse, after the Hebrew manner."

I fear there are parents who would exclaim after reading this passage, "There, my dear child, what would I give if you could do so!" Would you give what Drusius gave, and what every parent of too precocious a child may fear to be called to give—all his future hopes and joys for the gratification of a short-lived vanity? What is the use, says Miss Edgeworth, of being able to say that your son was in joining-hand at seven years of age, if he never wrote any thing worth joining? And so I may add, what is the use of reading Hebrew at five, and surpassing Rabbis at nine, if all this precocious learning leads only to a premature tomb?

There are few parents who have the courage to view mental precocity in its true character, namely, as a disease. They have no wish that their child's lungs should

be prematurely irritable; or his heart unusually congested; or any other vital organ ominously enlarged; and yet they can behold with complacency, nay delight, a far more tender and important texture than any—the brain, stimulated to unwonted activity, and literally "drinking up the spirit," at the expense of the growth and health of the defrauded limbs and viscera, and with the prospect of an enfeebled existence, and perhaps an untimely grave.

I have long considered it one of the greatest evils in the education of this artificial age, that we stimulate the minds of children far beyond the utmost verge of salutary excitement. Care, thought, study, are naturally alien to infant years; and can only be superinduced upon the tender mind by an exhausting expense of nervous energy, the loss of which is never recovered. I do not of course mean that we are to bring up our children for savages; or to discard both books and houses, like the gypsy tribes that infest our lanes and commons. A child in civilized society must receive in somewhat early life, the elements of mental as well as moral training; and experience will soon show what portion of this discipline can be safely urged, without enfeebling the powers of life, and laying a foundation for future imbecility or premature old age. But I am fully convinced that, in practice, large numbers of anxious and conscientious parents overshoot this boundary: in proof of which, I might point you to the large number of highly intelligent invalid children who languish in the drawing-rooms of the middle and upper classes of society in England. Between forced tasks, stimulating conversation, and still more stimulating reading for recreation, the brain is in a state of constant organism, and both body and mind suffer by the process; —the body by feebleness and early decay; and the mind (or rather its corporeal action, for mind itself is immaterial and imperishable,) by relaxing after the overstrained tension, and disappointing the fond hopes which its early development had awakened. The late Robert Hall was a remarkably precocious child; he could read before he could walk: but do you envy his after existence? He never had a day of ease during his whole life; and even his mind, as if to restore itself after its early and over anxious exercises, took more than one painful interval of absence from thought and all diurnal scenes; much as a person faints away to recover himself after an undue exertion of nervous energy.

The greater part of the useful and active business of life has, in all ages, been transacted by persons who have not in early years evinced more than an average share of intelligence, and who have not been prematurely worn out by early mental excitement. When a poor man has a feeble precocious child, he fears he will become an idiot; and at best he never expects that he will be able to earn his bread by the sweat of his brow: and among savages, such a child would be tossed adrift into the first hallowed stream; but in a higher state and class of society, manual labour not being necessary, the defect is less felt; and provided the chronic invalid can patch himself up by constant care to a reasonable share of mental effort, he may fill passably well for a time many of the offices of highly polished society. He cannot walk or run, but he may ride; he cannot endure heat or cold, but he has ample supplies of refrigerants and calorifics; his muscles are unstrung, but his lips may convey his volitions; in a forest with an axe in his hand he would perish; but he can grasp a pen, which in

a civilized land is a more powerful weapon; and if he cannot fell an oak, he can con a brief, or write a prescription, or compose a sermon.

Mental precocity may take various forms, but in none of them is it a healthy attribute;—no, not even when it assumes the character of religion. I am touching upon tender ground, but I will explain my meaning. The Bible speaks of one who was sanctified from his birth; of another who from a child had known the Holy Scriptures, which were able to make him wise unto salvation; and so in other instances; but in this, there was not of necessity any mental precocity. It is not said, that Timothy discussed vowel points, and read half a dozen languages, when his age and health required corporeal exercise and mental quietude. The religion of little children ought eminently to be an affection of the heart; grounded indeed upon scriptural truth, the elements of which are intelligible to a little child, but not ramified into all the doctrinal discussions and mental developments which we survey with wonder in Janeway's Tokens. Some of the children there embalmed might have been quite as pious without being as mentally precocious; and the difference would perhaps, humanly speaking, have been, that their piety would have been spared to the world, and that they would have long "braved the battle and the breeze," before they were sheltered in their haven of rest. I am not speaking of the dispensations of an all-wise Providence, or of the mercy which thus early took to rest these lambs of Christ's flock: but I mean to urge the distinction between what was spiritual and what was merely mental; and to show that very early and extraordinary development of the latter kind, even when applied to religious knowledge, is not of necessity so great a blessing as many parents may imagine. Theology, as a science, may be made as great a stimulant to the infant mind as baby novel-reading; and the effect will too likely be, that the subsequent relaxation will be in proportion to the undue tension. When I have seen a very little child racking its brain, as a Sunday's task, to understand the Thirty-nine Articles, I have thought of the death-bed of Baxter, and a hundred other eminent theologians, who, when reduced to the mental and bodily weakness of second childhood by disease or age, have found that their spiritual food must be that of childhood also; and that some few of the simplest elements in religion were all that they could bend their minds to, and all that they required to sustain their parting souls.

I fear, my dear friend, that I have brought both you and myself to the edge of a more difficult discussion than I was aware of. If I were writing a treatise I must go on with it, and get out of it as well as I could; but in a cursory familiar letter this is not needful: you can supply my defect better than I can; and I will thefore take leave again to diverge from argumenting to story-telling; and a very apposite illustration of my remarks occurs in Evelyn's affecting narrative of one of his children. You will find an account of this amiable and promising child, in his father's preface to his translation of "The Golden Book of Chrysostom on the Education of Children;" but as I have not this at hand, I will copy what he says in his diary, as published a few years ago in the memoir of him. If the volumes are on your shelves, you may pass over my transcript; if not, you will thank me for it.

"1658, Jan. 27. After six fits of an ague, died my son Richard, *five years and three days old only*, but at that tender age a prodigy

for wit and understanding; for beauty of body a very angel, for endowment of mind of incredible and rare hopes. To give only a little taste of some of them, and thereby glory to God: at two years and a half old, he could perfectly read any of the English, Latin, French, or Gothic letters, pronouncing the three first languages exactly. He had before the fifth year, or in that year, not only skill to read most written hands, but to decline all the nouns; conjugate the verbs regular, and most of the irregular: learned out *Puerilis;* got by heart almost the entire vocabulary of Latin and French primitives and words; could make congruous syntax; turn English into Latin, and, vice versa, construe and prove what he read; and did the government and use of relatives, verbs, substantives, ellipses, and many figures and tropes; and made a considerable progress in *Comenius's Janua;* began himself to write legibly; and had a strong passion for Greek. The number of verses he could write was prodigious, and what he remembered of the parts of plays, which he would also act; and when seeing a Plautus in one's hand, he asked what book it was; and being told it was comedy, and too difficult for him, he wept for sorrow. Strange was his apt and ingenious application of fables and morals, for he had read Æsop: he had a wonderful disposition to mathematics, having by heart divers propositions of Euclid that were read to him in play, and he would make lines and demonstrate them. As to his piety, astonishing were his applications of Scripture upon occasion, and his sense of God; he had learned all his catechism early; and understood the historical part of the Bible and New Testament to a wonder; how Christ came to redeem mankind; and how, comprehending these necessaries himself, his godfathers were discharged of their promise. These, and the like illuminations, far exceeding his age and experience, considering the prettiness of his address and behaviour, cannot but leave impressions in me at the memory of them. When one told him how many days a Quaker had fasted, he replied, that was no wonder, for *Christ* had said, 'man should not live by bread alone, but by the word of God.' He would of himself select the most pathetic Psalms, and chapters out of Job, to read to his maid during his sickness, telling her when she pitied him, that all God's children must suffer affliction. He declaimed against the vanities of the world before he had seen any. Often he would desire those who came to see him to pray by him; and a year before he fell sick, to kneel and pray by him in some corner. How thankfully would he receive admonition! how soon be reconciled! how indifferent, yet continually cheerful! He would give grave advice to his brother John, bear with his impertinencies, and say he was but a child. If he heard of, or saw, any new thing, he was unquiet till he was told how it was made; he brought to us all such difficulties as he found in books, to be expounded. He had learned by heart divers sentences in Latin and Greek, which on occasion he would produce even to wonder. He was all life, all prettiness, far from morose, sullen, or childish in any thing he said or did. The last time he had been at church, (which was at Greenwich,) I asked him, according to custom, what he remembered of the sermon. Two things, father; said he, *Bonum gratiæ* and *Bonum gloriæ*, with a just account of what the preacher said. The day before he died he called to me, and in a more serious manner than usual told me that for all I loved him so dearly, I should give my house, land, and all my fine

things to his brother Jack; he should have none of them: and next morning when he found himself ill, and that I persuaded him to keep his hands in bed, he demanded whether he might pray to God with his hands unjoined; and a little after, whilst in great agony, whether he should not offend God by using His Holy Name so often calling for ease. What shall I say of his frequent pathetical ejaculations uttered of himself;—'Sweet Jesus, save me,—deliver me,—pardon my sins,—let thine angels receive me.' So early knowledge, so much piety and perfection! But thus God having dressed up a saint fit for himself, would not longer permit him with us, unworthy of the future fruits of this incomparable, hopeful blossom. Such a child I never saw! for such a child I bless God, in whose bosom he is! May I and mine become as this little child, which now follows the child Jesus, that Lamb of God, in a white robe, whithersoever he goeth; even so, Lord Jesus, *fiat voluntas tua!* Thou gavest him to us, Thou hast taken him from us, blessed be the Name of the Lord! That he had any thing acceptable to Thee was from thy grace alone; since from me he had nothing but sin, but that Thou hast pardoned; blessed be my God for ever. Amen!

"In my opinion he was suffocated by the women and maids that tended him, and covered him too hot with blankets as he lay in a cradle, near an excessive hot fire in a close room. I suffered him to be opened, when they found that he was what is vulgarly called liver-grown. I had his body coffined in lead, and deposited in the church of Deptford, accompanied with divers of my relations and neighbours, among whom I distributed rings with this motto, *Deus abstulit;* intending, God willing, to have him transported with my own body, to be interred in our dormitory in Wotton church, in my dear native county Surrey, and to lay my bones, and mingle my dust with my father's, if God be gracious to me, and make me as fit for him as this blessed child was. The Lord Jesus sanctify this, and all other my afflictions. Amen."

I find in my common-place book, a letter written by Evelyn to Sir Thomas Brown, Feb. 14; that is, about a fortnight after penning the above passages in his diary. Whence I copied the letter I forget, but it shows how copiously his tears still continued to flow over the tomb of this infant prodigy.

"God has taken from us that dear child, your grandson, your godson, and with him all the joy and satisfaction that could be derived from the greatest hopes—— His whole life was, from its beginning, so great a miracle, that it were hard to exceed in the description of it, and which I should here yet attempt, by summing up all the prodigies of it, and what a child at five years old is capable of, had I not given you so many and particular accounts of it, when I mentioned those things with the greatest joy, which I now write with as much sorrow and amazement. But so it is, that it hath pleased God to dispose of him, and that blossom (fruit rather I may say) is fallen; a six-days' quotidian having deprived us of him; an accident that hath made so great a breach in all my contentments, as I do never hope to see repaired, for we are not in this life to be fed with wonders. But thus we must be reduced when God sees good, and I submit, since I had therefore this blessing for a punishment, and that I might feel the effects of my great unworthiness. But I have begged of God that I might pay the fine here; and if to such belonged the kingdom

of heaven, I have one depositum there. 'The Lord gave, and the Lord hath taken away: blessed be His Name,' since without that consideration it were impossible to support it; for the stroke is so severe, that I find nothing in all philosophy capable to allay the impression of it, beyond that of cutting the channel and dividing with our friends, who really sigh in our behalf, and mingle with our greater sorrow in accents of piety and confession."

In the works of Bishop Jeremy Taylor, you will find a letter written to Evelyn, three days after the date of the letter just recited; which letter the bishop would appear to have seen, or one to the same purport, from his opening sentence, which appears like an allusion to the conclusion of Evelyn's. The letter refers also to a second stroke which Evelyn had sustained about a fortnight after the first, the death of his youngest son, George, who was buried at Deptford, by the side of his brother Richard, the very day that Jeremy Taylor was writing.

"Dear Sir,—If dividing and sharing griefs were like the cutting of rivers, I dare say to you, you would find your stream much abated; for I account myself to have a great cause of sorrow, not only in the diminution of the number of your joys and hopes, but in the loss of that pretty person, your strangely hopeful boy. I cannot tell all my own sorrows without adding to yours; and the causes of my real sadness in your loss are so just and reasonable, that I can no otherwise comfort you, but by telling you that you have very great cause to mourn. So certain it is that grief does propagate as fire does. You have enkindled my funeral torch, and by joining mine to yours, I do but increase the flame. But, Sir, I cannot but choose but I must hold another and a brighter flame to you—it is already burning in your breast; and if I can but remove the dark side of the lanthorn, you have enough within you to warm yourself, and to shine to others. Remember, Sir, your two boys are two bright stars, and their innocence is secured, and you shall never hear evil of them again. Their state is safe, and heaven is given to them upon very easy terms; nothing but to be born and die. It will cost you more trouble to get where they are; and amongst other things, one of the hardnesses will be, that you must overcome even this just and reasonable grief; and indeed, though the grief hath but too reasonable a cause, yet it is much more reasonable that you should master it. For besides that they are no losers, but you are the person that complains, do but consider what you would have suffered for their interest; you have suffered them to go from you, to be great princes in a strange country; and if you can be content to suffer your own inconvenience for their interest, you command your worthiest love, and the question of mourning is at an end. But you have said and done well, when you look upon it as a rod of God, and he that so smites here, will spare hereafter; and if you by patience and submission imprint the discipline upon your own flesh, you kill the cause, and make the effect very tolerable, because it is in some sense chosen, and in no sense insufferable. Sir, if you do not look to it, time will snatch your honour from you, and reproach you for not effecting that by Christian philosophy which time will do alone. And if you consider that of the bravest men in the world, we find the seldomest stories of their children, and the Apostles had none, and thousands of the worthiest persons that sound most in story died childless, you will find it a rare act of Providence, so to impose upon worthy men a necessity of perpetu-

ating their names by worthy actions and discoveries, governments and reasonings. If the breach be never repaired, it is because God does not see it fit to be; and if you will be of his mind, it will be much the better. But, Sir, if you will pardon my zeal and passion for your comfort, I will readily confess that you have no need of any discourse from me to comfort you. Sir, you have now an opportunity of serving God by passive graces; strive to be an example and comfort to your lady, and by your wise counsel and comfort stand in the breaches of your own family."

This letter of Jeremy Taylor is, to my mind, one of the most insipid and heartless effusions that ever flowed from his mighty pen. Evelyn was his friend and patron, and in the destitution to which Taylor was reduced, much like our poor Protestant brethren now in Ireland, that noble-minded and munificent layman felt it his greatest delight to minister to the necessities of his reverend friend. Yet what a jejune performance is the above letter; a compound of bad conceits and worse theology.

If the writer really felt on the occasion, his feeling did not prevent his playing with tropes and figures; with witticisms about grief propagating like fire, and joining two funeral torches to make a greater blaze. There is no comfort to a mourner in reading such trash as this. A page transcribed by a Sunday-school child, out of a "Christian Lady's Pocket-book," or Clarke's Promises, would have far outweighed these conceits and dainty imaginings of this Shakspeare of theology. The best thing in the letter is the allusion to Evelyn's own remark, that it was the hand of God; the hand of a Father, whose very chastisements are in love; with the concluding exhortation to serve God by passive graces. How coldly do the reverend divine's conceits and antitheses fall on the ear after Evelyn's beautifully simple and affecting aspirations above quoted. "Such a child I never saw! For such a child I bless God, in whose bosom he is! May I and mine become as this little child, which now follows the child Jesus, that Lamb of God, in a white robe, whithersoever he goeth. Even so, Lord Jesus; *fiat voluntas tua!* Thou gavest him to us; thou hast taken him from us, blessed be the name of the Lord! That he had any thing acceptable to thee, was from thy grace alone; since from me he had nothing but sin: but that thou hast pardoned; blessed be my God for ever. Amen." The theology of this last sentence is correct to a degree that might not perhaps have been expected. Evelyn says of this child, so dear, so amiable, so early devoted to God, that by nature "he had nothing but sin;" that all that was "acceptable in him," was from God's grace; but that his sin was freely pardoned, and that he was now following the Lamb of God, in that white robe which is the righteousness of the saints. Over a departed child, thus early instructed, and thus prepared, we may rejoice with a confident hope, which cannot be cherished by a scripturally enlightened mind merely as a tribute to the common-place panegyrics of innocence, and the fulsome topicks of funeral adulation. It is not for any man to affirm what is the youngest age of moral accountableness; or how great are the mercies of God either to children or adults; but to say of a child even of "five years and three days," that he is sinless, is utterly unscriptural. Evelyn's theology was more correct, and his hope more just; "From me he had nothing but sin, but that thou hast pardoned."

(To be continued.)

Review.

Many of our readers, we doubt not, who know something of the character and writings of Sir James Mackintosh, lately deceased, will be gratified with the "*brief memoir*" of this distinguished man contained in the following article, taken from the Eclectic Review for February last. It there forms about half the Review of a recently published work, entitled

THE HISTORY OF ENGLAND. *By the Right Hon. Sir James Mackintosh, LL. D. M. P. Volume the Third.* (*Lardner's Cabinet Cyclopædia, Vol. XXXVII.*) *F.cap.* 8*vo. pp. xlii.* 368. *London*, 1832.

"Sir James Mackintosh had proceeded to the 211th page of this third volume of his History of England, when literature and his country were deprived of him by his lamented death." A melancholy interest attaches to this portion of his unfinished labours; and we avail ourselves of the opportunity, to attempt, with the aid of two well written notices of his life and writings, now before us,* a brief memoir of a man who united in no ordinary degree the qualities, rarely associated, of the philosopher, the jurist, the forensick orator, and the man of letters.

The father of Sir James Mackintosh was a captain in the army, whose life was chiefly spent in foreign and garrison service. James, the eldest son, was born at Alldowrie in the county of Inverness, on the 24th of October, 1765. For his early instruction and discipline, he was greatly indebted to the superintending care of an excellent grandmother, upon whom the charge of him chiefly devolved. He was afterwards placed at the school of Mr. Stalker, at Fortrose in Rosshire, where his talents were so far elicited as to encourage his friends to determine on sending him to college, with a view to his being qualified for some liberal profession. He was accordingly placed at King's College, Aberdeen, under Mr. Leslie, where he soon distinguished himself by his proficiency in Greek and mathematicks; and it was there, when in his eighteenth year, that he first formed an acquaintance and close intimacy with that eminent friend of whom he had undertaken to be the biographer, when his own death prevented his paying that tribute to his memory. Mr. Hall was about a year and a half older than Sir James Mackintosh. Their tastes, at the commencement of their intercourse, were widely different; and upon some most important topicks of inquiry, there was little or no congeniality of sentiment between them. But "the *sub-stratum* of their minds seemed of the same cast;" and upon this, Sir James himself thought their mutual friendship was founded. He became attached to Mr. Hall, he said, "because he could not help it." He was "fascinated by his brilliancy and acumen, in love with his cordiality and ardour, and awe-struck by the transparency of his conduct and the purity of his principles." We cannot refrain from forestalling our notice of Dr. Gregory's Memoir of Mr. Hall, by transcribing from it the following paragraph, describing the intimacy

* The Annual Biography and Obituary. 1833. Vol. XVII. Art. X.
North American Review. No. LXXVII. Art. *Sir James Mackintosh.* The writer of this last article was introduced to Sir James, when on a visit to London in 1817, and during that and some subsequent visits, enjoyed, he says, a good deal of his society.

of these two distinguished classmates.

"They read together; they sat together at lecture, if possible; they walked together. In their joint studies, they read much of Xenophon and Herodotus, and more of Plato; and so well was all this known, exciting admiration in some, in others envy, that it was not unusual, as they went along, for their class-fellows to point at them, and say, "*There go Plato and Hérodōtus.*" But the arena in which they met most frequently, was that of morals and metaphysicks, furnishing topicks of incessant disputation. After having sharpened their weapons by reading, they often repaired to the spacious sands upon the sea-shore, and still more frequently to the picturesque scenery on the banks of the Don, above the old town, to discuss with eagerness the various subjects to which their attention had been directed. There was scarcely an important position in Berkeley's Minute Philosopher, in Butler's Analogy, or in Edwards on the Will, over which they had not thus debated with the utmost intensity. Night after night, nay, month after month, for two sessions, they met only to study or to dispute; yet no unkindly feeling ensued. The process seemed rather, like blows in that of welding iron, to knit them closer together. Sir James said, that his companion, as well as himself, often contended for victory; yet never, so far as he could then judge, did either make a voluntary sacrifice of truth, or stoop to draw to and fro the *serra* λογομαχίας, as is too often the case with ordinary controvertists. From these discussions, and from subsequent meditation upon them, Sir James learned more, as to principles, (such, at least, he assured me, was his deliberate conviction,) than from all the books he ever read. On the other hand, Mr. Hall through life reiterated his persuasion, that his friend possessed an intellect more analogous to that of Bacon, than any person of modern times; and that if he had devoted his powerful understanding to metaphysicks, instead of law and politicks, he would have thrown an unusual light upon that intricate but valuable region of inquiry. Such was the cordial, reciprocal testimony of these two distinguished men." *Memoir of Robert Hall.* (Works, Vol. VI. pp. 14, 15.)

From Aberdeen, Mackintosh repaired to Edinburgh, to complete his education, where he spent three years, attending the lectures of Dr. Cullen and Professor Black, preparatory to his taking up the degree of Doctor of Medicine. Medical studies, however, had but a small portion of his attention; they had few attractions for him; and we are surprised that he should ever have thought of adopting, as a means of subsistence, a profession so little suited to his taste and habits of mind. Was it that the practice of law seemed to present still less scope for speculative and excursive inquiries, and that the science of law, in which he was so peculiarly fitted to excel, has hitherto been deemed an elegant study, rather than a branch of professional accomplishment? Mackintosh pursued the study of medicine, however, so far as to obtain, in 1787, his medical degree; on which occasion, he composed a Latin thesis, "On Muscular Action," afterwards published. On leaving the university, he repaired to the metropolis, ostensibly for the purpose of practising as a physician. If he had any serious intention of this nature, the step which he took, in engaging in political controversy, was the most likely to defeat his purpose. The great question of the day was the proposed Regency, in consequence of the first illness of George III. Mackintosh made his *début* as a political writer, by a pamphlet in support of the views of Fox; and his first essay shared the fate of the cause which he espoused. Foiled and disappointed, the young politician repaired to the continent, apparently with the view of renewing his professional studies. After spending a short time at Leyden, then the most celebrated medical school in Europe, he proceeded to Liege, where he was an eye-witness of the memorable contest between the Prince-Bishop and his subjects. His visit to the Continent must have been little more than a summer tour, since we find him, in this same year, again in London. About the same time, his father died, and bequeathed him a small landed property in

Scotland. This may, perhaps, explain another circumstance; that, while as yet a physician without fees, and a writer without fame or influential friends, he ventured upon matrimony. In 1789, he married Miss Stuart, "a Scottish lady without beauty or fortune, but of great intelligence and most amiable character;"—the sister to Mr. Charles Stuart, the author of several dramatick pieces. In her, he found a partner of his heart, who appreciated his character, and "urged him on to overcome his almost constitutional indolence."

In the spring of 1791, Mackintosh started into notoriety, as the Author of "*Vindiciæ Gallicæ*, or a Defence of the French Revolution and its English admirers against the accusations of the Right Hon. Edmund Burke." This work, an octavo volume of 379 pages, he is said to have sold, before it was completely written, for a trifling sum; but the publisher liberally presented the Author with triple the original price. At the end of four months, two editions had been sold, and a third appeared at the end of August, 1791. The powerful talent displayed in this performance, procured for its Author the acquaintance of Sheridan, Grey, Whitbread, Fox, and the Duke of Bedford. It afterwards led to his being introduced to Burke himself, who invited him to his seat at Beaconsfield; and the visit is said to have resulted in a very considerable modification of the political opinions avowed in that brilliant but immature performance. Time—the very events of the following year—must, even without any such aid from the corrective wisdom of the venerable political philosopher, have wrought some change upon Mackintosh, in common with every sanguine admirer of the French revolution. Yet those who were the most disappointed by the issue, were not the least sagacious observers; and history rejects alike the generous illusions to which Mackintosh surrendered himself, and the more elaborate misrepresentations of his great anti-Gallican antagonist.*

Fully determined now to relinquish the medical profession, Mr. Mackintosh, in 1792, entered himself as a student of Lincoln's Inn; and in 1795 he was called to the bar; but he does not appear to have obtained any considerable practice. In the year 1798, he projected, as a means of improving his income, the delivering a course of lectures on the Law of Nature and of Nations; and he applied to the Benchers of Lincoln's Inn, to be allowed the use of their Hall for that purpose. It was not without difficulty that he succeeded in overcoming the objections which were raised on the ground of his supposed Jacobin principles. To disprove the calumny, he published his Introductory Lecture, which met with general admiration; and Mr. Pitt himself, who was a bencher of Lincoln's Inn, spoke of it as the most able and elegant discourse on the subject in any language. It is said to have been at the immediate recommendation of Lord Loughborough, the Chan-

* "Mackintosh," remarks the American Reviewer, "gives us the frothy effervescence of an immature mind which is still in a state of fermentation, while in Burke we have the pure, ripe, golden, glowing nectar." There is certainly more ripeness and body in Burke's performance, though it is scarcely less *heady*. We little expected, however, to meet with so unqualified a panegyrick upon that beautiful political romance from a Republican writer. "Even now," adds the Reviewer, "although his (Burke's) practical conclusions have been confirmed by the event, and are generally acquiesced in, the publick mind has no where—*no, not even in England—reached the elevation of his theory*. If it had, we should not witness the scenes that are now acting on the theatre of Europe." This is strange language to come from a New Englander; and we are really at a loss to know what is meant by Mr. Burke's political theory.

cellor, that permission was at length given to use the Hall; and Mackintosh delivered his course to a large and most respectable audience. The Introductory Lecture is generally considered as the most valuable and important of his printed works; and the whole course, if of any corresponding merit, would be a precious acquisition. But we can scarcely entertain the hope that he has left any thing more than imperfect memoranda. In these lectures, it is remarked by Mr. Campbell, "Mackintosh, with the eye of a true philosopher, laid bare the doctrines of Rousseau and Vattel, and of a host of their followers, who borrowed their conceptions of the law of nature from the savages of the forest, or from the abodes of the brute creation." The errors which he combated, have now, however, become so far obsolete, that, eminent as was the service rendered to science at the time, these Lectures would now, perhaps, be deprived of some portion of their interest.

Subsequently to the general election in 1802, Mr. Mackintosh was retained as counsel in several cases of contested elections, and acquitted himself with ability before committees of the House of Commons. The first occasion, however, on which he distinguished himself at the bar, was as counsel in defence of Peltier, the Editor of the Ambigu, who was prosecuted in Feb. 1803, for a libel against Bonaparte, then First Consul of France. Mr. Percival, afterwards prime minister, as attorney general, conducted the prosecution, and was seconded by Mr. Abbot, afterwards Lord Tenterden. Against this array of talent and power, Mackintosh appeared as the single counsel for the defendant; and he delivered, on this occasion, an oration in defence of the liberty of the press, which has been pronounced one of the most finished specimens of modern eloquence. Lord Ellenborough declared it to be the most eloquent oration he had ever heard in Westminster Hall. A translation of it into French, by Mad. de Stael, was circulated throughout Europe. "We are not sure," remarks the writer in the North American Review, "that there is any single speech in the English language, which can fairly be compared with it."

The reputation which Mr. Mackintosh had previously acquired from his Lectures at Lincoln's Inn, had obtained for him the appointment of Professor of the Laws in the East India College at Hertford. His eloquent defence of Peltier procured him the offer of the Recordership of Bombay, which, after some hesitation, he accepted. With a large and increasing family, and a slender and precarious income, he could scarcely decline a high judicial station which promised ample means and literary leisure, although at the cost of expatriation, and, as the event proved, of the loss of health. On this occasion, he received the honour of knighthood. He had previously lost his first wife, and married, in 1798, a daughter of J. B. Allen, Esq., of Cressella, in Pembrokeshire, who, with several children, accompanied him on his voyage to the East.

"It is not very honourable to the discernment of the Government," remarks the American writer above referred to, "that they should have permitted the expatriation, for so many of the best years of his life, of one of the master spirits of the country, whose proper sphere of action was the centre of business at home; and it is much to be regretted that private considerations rendered it expedient for Sir James to consent to the proposal." Want of discernment, in this instance, cannot,

however, be fairly imputed to the Government. The constitutional indolence which unfortunately adhered to him, and which rendered his life a course of splendid but desultory efforts, with long intervals of comparative inaction, his deficiency in the habits of business and in the practical knowledge of his profession, together with his singular improvidence, would probably have debarred him from filling that sphere of usefulness at home to which his great talents would otherwise infallibly have raised him. While he remained in India, Sir James discharged his official duties with distinguished zeal, ability, and philanthropy; and it was while there, that the subject of Criminal Jurisprudence became more especially an object of his attention. By his high intellectual and moral qualities, he contributed to elevate the standard of civilization in that remote colony. He founded a literary society at Bombay, as Sir William Jones had done at Calcutta; but he did not engage with similar ardour in the study of the oriental languages, his acquaintance with which was very limited. After a residence in India of between seven and eight years, he found his health seriously impaired by the effects of the climate; and in 1811, he returned to England with his fortune not much improved, and with a liver complaint which adhered to him for the rest of his life, and ultimately shortened his days. He obtained a retiring pension from the East India Company, of 1200*l.* a year; but habits of economy are not to be learned in India.

As soon as his shattered health would permit, Sir James was introduced into Parliament. In July, 1813, he entered the House of Commons as representative for the county of Nairn. In 1818, the influence of the Duke of Devonshire secured his return for Knaresborough, for which borough he was re-elected at the subsequent elections of 1820, 1826, 1830, and 1831. On all questions of foreign policy and international law, on the alien bill, on the liberty of the press, on religious toleration, on slavery, on the settlement of Greece, on Parliamentary Reform, and more especially upon the reform of the Criminal Law, Sir James took a prominent part, and was always to be found on the side of freedom, justice, and humanity. On the questions connected with neutral rights, which grew out of the relations between Great Britain and the United States of America, he co-operated actively and ably with his friend Mr. Brougham in support of a liberal policy. After the close of the last American War, he took occasion, in one of his speeches in the House, to compliment the American Commissioners at Ghent, upon their "astonishing superiority" over their opponents; a circumstance which we find noticed with great complacency by our North American contemporary, who adds:—"In other speeches, and in his writings, he has often spoken in friendly and favourable terms of this country. This candid,—perhaps partial disposition, in one whose opinion was authority, coming into contrast, as it did, with the meanness and illiberality of many of his contemporaries, had so much endeared the name of Sir James Mackintosh to our citizens, that he was generally styled in the newspapers, whenever he was mentioned, *the friend of America.* A report which was spread soon after the entrance into power of the present ministry, that he was coming out to reside amongst us as British Minister, was heard with much satisfaction; and there cannot be a doubt that his reception would have been of the most gratifying character." We can scarcely suppose that there was any foundation for the report, as the

station would have been ill suited to Sir James, and the state of his health would scarcely have admitted of his encountering, without imminent risk, the trials of a long voyage and a new climate.

After the death of Sir Samuel Romilly, the advocacy of the revision of the Penal Code devolved more especially upon Sir James. He was Chairman of a Committee in the House of Commons on the subject of the Criminal Law in 1819; and in pursuance of its report, he introduced six bills in the course of May, 1820. Only three of these were, however, at the time, persisted in; and in the Commutation of Punishment bill, only four offences were suffered to be included in its provisions, out of the eleven for which it was proposed to commute the capital punishment; the other seven being expunged from the bill in the House of Lords. For some time, after the death of Tierney, Sir James was, we believe, regarded as a sort of chief of the opposition party; but, although a most important auxiliary, he was deficient in many of the requisites demanded by the post of a political leader and tactician. His character as a parliamentary speaker, is thus portrayed in an article originally inserted in the New Monthly Magazine, and attributed to the pen of Mr. Lytton Bulwer.

"'Sir James Mackintosh never spoke on a subject without displaying not only all that was peculiarly necessary to that subject, but all that a full mind, long gathering and congesting, has to pour forth upon any subject. The language, without being antithetick, was artificial and ornate. The action and voice were vehement, but not passionate; the tone and conception of the argument, of too lofty and philosophick a strain for those to whom, generally speaking, it was directed. It was impossible not to feel that the person addressing you was a profound thinker, delivering a laboured composition. Sir James Mackintosh's character as a speaker, then, was of that sort acquired in a thin House, where those who have stayed from their dinner, have stayed for the purpose of hearing what is said, and can, therefore, deliver up their attention undistractedly to any knowledge and ability, even if somewhat prolixly put forth, which elucidates the subject of discussion. We doubt if all great speeches of a legislative kind would not require such an audience, if they never travelled beyond the walls within which they were spoken. The passion, the action, the movement of oratory which animates and transports a large assembly, can never lose their effect when passion, action, movement, are in the orator's subject; when Philip is at the head of his Macedonians, or Catiline at the gates of Rome. The emotions of fear, revenge, horror, are emotions that all classes and descriptions of men, however lofty or low their intellect, may feel:—here, then, is the orator's proper field. But again; there are subjects, such as many, if not most, of those discussed in our House of Commons, the higher bearings of which are intelligible only to a certain order of understandings. The reasoning proper for these is not understood, and cannot therefore be sympathized with, by the mass. In order not to be insipid to the few, it is almost necessary to be dull to the many. If our Houses of Legislature sat with closed doors, they would be the most improper assemblies for the discussion of legislative questions that we can possibly conceive. They would have completely the tone of their own clique. No one would dare or wish to soar above the common-places which find a ready echoing cheer: all would indulge in that vapid violence against persons, which the spirit of party is rarely wanting to applaud. But as it is, the man of superior mind, standing upon his own strength, knows and feels that he is not speaking to the lolling, lounging, indolently listening individuals stretched on the benches around him: he feels and knows that he is speaking to, and will obtain the sympathy of, all the great and enlightened spirits of Europe; and this bears and buoys him up amidst any coldness, impatience, or indifference, in his immediate audience. When we perused the magnificent orations of Mr. Burke, which transported us in our cabinet, and were told that his rising was the dinner bell in the House of Commons; when we heard that some of Mr. Brougham's almost gigantick discourses were delivered amidst coughs and impatience; and when, returning from our travels, where we had heard of nothing but the genius and eloquence of Sir James Mackintosh, we encountered him ourselves in the House of Commons;—on all these occasions we were sensible, not that Mr. Burke's, Mr. Brougham's, Sir James Mackintosh's elo-

quence was less, but that it was addressed to another audience than that to which it was apparently delivered. Intended for the House of Commons only, the style would have been absurdly faulty: intended for the publick, it was august and correct. There are two different modes of obtaining a parliamentary reputation: a man may rise in the country by what is said of him in the House of Commons, or he may rise in the House of Commons by what is thought and said of him in the country. Some debaters have the faculty, by varying their style and their subjects, of alternately addressing both those without and within their walls, with effect and success. Mr. Fox, Mr. Pitt, Mr. Sheridan, Mr. Canning were, and Lord Brougham is of this number. Mr. Burke and Sir James Mackintosh spoke to the reason and the imagination, rather than to the passions; and this, together with some faults of voice and manner, rendered these great orators (for great orators they were) more powerful in the printed reports, than in the actual delivery of their speeches. We ourselves heard Sir James Mackintosh's great, almost wonderful, speech upon Reform. We shall never forget the extensive range of ideas, the energetick grasp of thought, the sublime and soaring strain of legislative philosophy, with which he charmed and transported us; but it was not so with the House in general. His Scotch accent, his unceasing and laboured vehemence of voice and gesture, the refined and speculative elevation of his views, and the vast heaps of hoarded knowledge he somewhat prolixly produced, displeased the taste and wearied the attention of men who were far more anxious to be amused and excited, than to be instructed or convinced. We see him now! his bald and singularly formed head working to and fro, as if to collect, and then shake out his ideas; his arm violently vibrating, and his body thrown forward by sudden quirks and starts, which, ungraceful as they were, seemed rather premeditated than inspired. This is not the picture which Demosthenes would have drawn of a perfect orator; and it contains some defects that we wonder more care had not been applied to remedy.' "*—pp. 119—21.

Sir James was elected, in 1822, Lord Rector of the University of Glasgow, and again in 1823. On the 1st of December, 1830, he was appointed one of the Commissioners for the affairs of India. If our recollection does not deceive us, he held, for a short time, another publick office at an intermediate period, which he resigned in consequence of some political changes. Had the state of his health permitted, it is believed that he would have formed a member of the present Administration, or have been promoted to some important and lucrative post. In that case, his American friend remarks, "after having been nailed for much of his life to the north wall of Opposition, and suffered a good deal from pecuniary embarrassments, he would have found the evening of his days gilded and cheered with the southern sun of power and fortune." It is not the fact, however, as this writer imagines, that he was unpensioned and neglected, with no other temporal reward for his labours, than "a great but dowerless fame." Our admiration of his splendid endowments must not blind us to the lesson which may be derived from the history of his career. The homely virtues of steady industry and prudence, "the secrets of fortune," would have enabled him to secure at least an honourable com-

* With this able critick, the reader may be pleased to compare the estimate furnished by the American Reviewer, who describes his own impressions. "His eloquence was of a dignified, manly, and imposing character. His manner was not particularly graceful, and he had a slight Scotch accent; but his language was flowing, copious, energetick, and elegant, and above all, carried with it to the minds of his hearers, the rich gifts of profound and original thought. The delightful combination of philosophy and taste was exhibited by Mackintosh in higher perfection than it had been by any parliamentary orator since the time of Burke; not excepting even Canning, who yet exemplified it in a very remarkable degree. The eloquence of Sir James was far more finished than that of Brougham; although the latter, from his superior activity and industry, possessed a greater share of political influence, and has finally made a much more brilliant fortune in the world." For a spirited, and, upon the whole, correct portrait of Sir James, as a writer, a speaker, and a converser, we may refer also to a clever volume, "The Spirit of the Age." (8vo. 1825.)

petency; and while we may respect him for despising wealth, we cannot but regret that his improvidence interfered with his comfort, as much as his desultory habits did with his usefulness. The evening of his life was overcast also, we understand, by trials of a domestick character. We rejoice to be assured by Dr. Gregory, in his Life of Hall, that latterly, if a sadder, Sir James became a wiser man in "the *most essential* respects;" and that having always been the friend of Virtue, he became, towards the close of his days, more than he had been, the disciple of Religion.

Sir James's health had been for some time rapidly declining; and we were painfully struck, on meeting him at the anniversary of the Anti-Slavery Society in 1831, with the unequivocal indications of premature age. The illness which immediately led to his death was, however, the effect of accident. About the beginning of March, 1832, while at dinner, a small particle of bone in a portion of the breast of a boiled chicken, which he was attempting to swallow, stuck in his throat; and it was not till after two days that the obstruction was removed by an emetick.

"The effects of the accident completely unsettled his general health. He afterwards laboured under increasing debility and occasional attacks of severe pains in his head, shoulders, and limbs. A few days before death, the pains suddenly ceased. Febrile symptoms set in, and the head became affected. Although this change was met, and in a great measure subdued, by the treatment prescribed by his medical attendants, the consequent debility was too great for his constitution to resist, already oppressed by the weight of sixty-six years. Sir James Mackintosh anticipated the near approach of his dissolution with the greatest firmness, and with the most perfect resignation to the Divine will; retaining, nearly to the last, the command of the powerful mental faculties which distinguished him through an arduous life. His decease took place on the 30th of May, 1832, at his house in Langham Place. He was buried on the 4th of June, at Hampstead. Among the carriages in the procession were those of the Lord Chancellor, the Dukes of Bedford and Devonshire, the Marquis of Lansdowne, the Earl of Carlisle, Lords Holland and Dover, Right Hon. C. Grant, Sir Robert Inglis, Bart. M. P. &c."

Literary and Philosophical Intelligence, etc.

Effects of different Temperatures on the Body.—When the air is warm and dry, it excites a more agreeable sensation in the lungs and every part of the body. It increases the power or function of every organ, and health is perfect: this is observed in a dry spring, after a cold and moist winter; but when the weather is intensely hot, and persons are exposed to the burning sun in the tropicks, they often drop dead suddenly from apoplexy: this has happened in France and Spain, during very hot summers. All the functions, as breathing, digestion, &c. are diminished and oppressed. There is danger of mortification of wounds and ulcers, bowel complaints, fever, hysteria, epilepsy, &c. Persons labouring under consumption have been advised to live in warm climates: but many physicians suppose that the acceleration of breathing and pulse, caused by the hot air in summer, only hurry the sufferers to a more speedy death. The change of habitation from a cold climate to a warm one, in winter, is highly advisable, though it is now believed that the southern coasts of this country are as eligible as foreign climes, for our consumptive patients. A cold and moist atmosphere produces debilitating effects on man and animals; cold and dry air is not so injurious: it braces the nerves, and is favourable to health, although it sometimes induces determinations of blood to the head, chest and abdomen, and then causes inflammation in the organs of their cavities.—*Advice on Coughs and Colds.*

The Coal Market.—Some estimate of the mineral wealth of Pennsylvania may be made, when it is known what arethe extent of her iron mines, her bituminous coal fields, and her anthracite coal quarries. Anthracite coal is the exclusive property of North Eastern Pennsylvania, for it is found no where else, and sent to market. This extensive region is bound-

ed by the Susquehanna on the west, the Allegheny mountains on the north, the Delaware on the east, and the Blue mountain on the south, and containing an area of about 100 square miles, is destined to rise in importance, beyond conception. It is but a short time since the use of anthracite coal was known at all, and there are yet thousands in this country, who will yet become consumers, who have never yet seen an anthracite fire. Since the publick works of Pennsylvania have been commenced, it has forced its way into the eastern cities:—Boston, New York and Providence, have more than doubled their consumption in a single year. By the memorandum of fuel in the city of New York alone, for the year ending December 31, 1832, it seems that 50,160 tons of Pennsylvania coal, were consumed, at an average price of $10 65 per ton, making $553,797 62.

Dr. Henberger has returned to the city of Washington from a scientifick journey to the Mississippi and its branches. The materials he has brought with him will render an account of his research peculiarly interesting; the map is well executed, and is calculated to correct many important errors.—The collection of plants is curious and numerous, many of a new character. The mineralogical and geological collection are ample and abundant, containing many new specimens. He has explored the highest mountains of Indiana, Illinois and Kentucky, and can prove conclusively by facts, that at a former period they were covered by an ocean. His collection of fossils, shells, leaves, &c. are objects of great admiration to the scientifick, and his tour has resulted in an important addition to the natural riches of the west, which will be received with great satisfaction by an intelligent publick.

The Palm Tree.—This tree seems particularly intended by Providence for the uncivilized and destitute savage. It affords him a pleasant drink, and, indeed, the common and favourite drink, especially along the coast of Africa. The wine, as the juice is called, is obtained precisely as the juice of the maple is in America for a different purpose; a hole is bored in the trunk of a tree, a spout made of a leaf inserted, and through this the liquor flows into a calabash beneath, which, holding two or three gallons, will probably be filled during the day. It soon assumes a milky appearance, and is generally used in that state; if kept longer, it acquires rather a bitter flavour. The palm tree also affords a valuable oil, of which immense quantities have been heretofore taken off by foreigners, particularly by Liverpool traders. The palm wood is an excellent material in building the simple dwellings of the natives.

Stocking Knitter.—Among all the inventions of useful machines in this experimental age, there is not one more curious or more deserving of notice, than the stocking knitter. Mr. M'Mullen, of Birmingham, Huntingdon county, has constructed this machine; it is small, occupies but a little space, and no more power than a common hand organ to turn its crank, except when a stitch is dropped or one required to be added. The machine can do the work of six expert knitters.—It is an excellent machine for family use. The cost about fifteen dollars, including the patent right. It is adapted for knitting wool, but may be made for cotton, silk, or thread. The machine in operation at Mr. M'Mullen's, is worked by a little girl, and its use requires but little instruction.—*Lancaster Miscellany.*

Level Roads.—Agricultural writers say that a road perfectly level is not always the best for the horses. Slight and short alterations of rising and falling in the road are serviceable to the horses, provided the drivers are skilful. By these variations the lungs and muscles of the horses are relieved. This is explained on the principle that constant exercise of any of the muscular powers tend to exhaust. Consequently, on a road perfectly level, the same set of muscles are unremittedly exercised; but if there are some descents and ascents, these are either entirely or partially relieved, and others brought into action.

Some examinations have recently taken place in England on the subject of printing the Bible. One of the persons examined, was Mr. Joseph Parker, a bookseller at Oxford. In the course of his examination he said, "I can venture to say that every attention possible is paid to the accuracy of the Bibles that we print, and we offer, to every person who will inform us, a sovereign for every error of any importance and affecting the sense, and for every printer's error, such as the turning of a letter upside down, or a comma, or any the smallest error that can be discovered, we are ready to pay 2s. 6d.

Railways.—A gentleman arrived here from England, states that the English are laying branches for the Liverpool and Manchester railway, in every direction; and that goods are carried on it at all hours of the day and night. He states, that the period allowed by law for a trip from end to end is 1 hour and 30 minutes, and the cars are not permitted to arrive in a shorter time. The distance is about 31 miles. He heard nothing of the pretended abandonment of locomotive engines on railways.—*N. Y. Daily Adv.*

Kaahumanu, the queen regent of the Sandwich Islands, died at Mano, (Island

of Oahu) on the 5th of June last, of a bowel complaint. She died as she had lived, (of late years) a Christian. Kinan succeeds Kaahumanu as regent, and all things went on quietly and well down to October last.

Munificence.—We understand, says the Salem Gazette, that the late Hon. Joshua Fisher, who died at Beverly last week, has bequeathed $20,000 to Harvard University, as a foundation of a Professorship of Natural History,—also about $7000 to Rev. Mr. Thayer's Congregational Society,—and has made other liberal donations.

A plant called the *ozalis crenata*, has lately been introduced into England from South America, and is likely to be extensively cultivated, as decidedly preferable to the common potato.

Religious Intelligence.

FOREIGN MISSIONARY CHRONICLE.

It is with no ordinary pleasure that we witness the appearance of the publication to the insertion of a portion of which, we appropriate the whole of the scanty space which we can allow to this department of our work for the present month. We hope to insert the remainder in our next number. It is our deliberate and solemn conviction, that among the causes for which the righteous Sovereign of the universe is permitting our church to feel his displeasure, in the divisions and animosities which afflict us, a principal one is —the criminal neglect of this church to take part, for many years past, in executing the command of her glorified Head "to disciple all nations;" nor do we look for better times in our religious community, till this most criminal neglect shall be repaired. We therefore hail this infant effort in the Western part of our beloved Zion; we hail it as the harbinger of good things to come —not only as it will increase the amount of effort to evangelize the heathen—certainly the principal object—but as it will have a most salutary influence at home, and afford us reason to hope that the Great Head of the church will interpose, to deliver our portion of it from the heresies, and disorders, and divisions, by which it is now suffering chastisement.

We will not for a moment admit the idea, that the Presbyterian church has not a right, in her distinctive character, to prosecute Foreign Missions; nay that she is not sacredly bound to do this, by her allegiance to her Head and Lord. Believing as we firmly and conscientiously do—and glad we are to observe that this belief is gaining ground—that Missions of every character are *best* carried on *by the church as such*, we cannot feel as if we needed any thing like an apology, to those who prefer to manage missionary concerns by voluntary associations. Let them freely enjoy their rights; but let Presbyterians also enjoy theirs. We think it can be shown beyond reasonable controversy, that beside the soundness of the principle, that it belongs to the church, *as a church*, to evangelize the world, the organization of the Presbyterian church, in its very constitution, exhibits the *best organization for missionary purposes* that can be devised. We do earnestly recommend to the members of our church, and to all its judicatures, from the church Session to the General Assembly, a careful, deliberate, solemn consideration of the remarks, address, plans and suggestions, contained in the "Foreign Missionary Chronicle." And as to funds, on the attainment of which the contemplated operations must depend, we cannot but consider it as the sa-

cred duty of every Presbyterian, who wishes well to this embryo enterprise in our church, to give *something;* yea, according to his ability, to give *liberally* to its support. Let this be done, and funds will not be wanting; and with our alms, let our frequent and fervent prayers go up to God for his blessing, and neither will success be wanting.

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The Western Foreign Missionary Society has seen fit to provide this little Monthly Journal, as a convenient organ of communication with its friends and patrons. Its object will be to record the proceedings of the Society—the appointment, designation, and journals of its Missionaries—an acknowledgment of contributions and donations made to it, and all such documents, proceedings of Presbyteries, interesting and important intelligence, and valuable communications, as may give to its readers a succinct view of the state and progress of Foreign Missions, and awaken and sustain in the churches, a becoming interest in these evangelical movements. In the infancy of the Society it cannot hope to be the repository of any thing great and imposing, —to develop extended plans,—ample patronage and surprising results; but to those who despise not "the day of small things," it may, through the blessing of the "*Leader and Commander*" *of the hosts of Almighty God*, hold out the anticipation of eventually proclaiming such intelligence from distant points on the great field of moral conflict, as it will gladden the pious heart to read; and announce at home such manifestations of the growth and diffusion of the spirit of evangelical missions, as may show that its labour is not in vain in the Lord. Like the Society in whose name it speaks, it would dissever this greatest and most urgent of all earthly enterprises, from all connexion with existing controversial topics or party questions; and be indebted for all its success and usefulness to the unmerited favour of the glorified Redeemer. It denotes, therefore, as it respects the visible kingdom of the Mediator, the uplifting of no hostile banner; but it would record the doings of a Society which, while it tendered the hand of a gracious fellowship to every institution of like invention, (now faithfully and successfully promoting that great design, the spiritual illumination of the "*uttermost parts of the earth*" on which every Christian eye should fasten with intense emotion)—should itself *be active and vigilant* in coming up to the help of the Lord.

The entire undertaking we know involves a question of expediency in reference to which good men may differ in opinion; and perhaps some may have contemplated it with regret. The sentiments and even the prejudices of men whose hearts and prayers are truly in the work of missions, we respect and honour: but in the breasts of such we always find a recognition of the principle, that the "generation of God's children" may differ in opinion, and yet not cease to love and pray for each other. By such men, we desire to be understood.

There are two reasons for which we would justify the formation of this Society. And

1st. We would do it from the apprehension, that the Foreign Missionary interest in our country must and will grow to such a size, *that no single Board* can possibly superintend it, either to their own satisfaction or that of the public; and even if they could, the establishment of one or two additional Societies, at a proper time, and at suitable distances, might, without the production of the least discord or unkind feeling, *accelerate the growth and influence* of such a zeal for gospelizing pagan nations, as the exigencies of the case require. This is a fact of universal experience, and would imply no reflection upon the wisdom, and zeal, and impartiality of the best set of men that ever lived. That as much Foreign Missionary work would be done in the Presbyterian Church without, as with, a Society or Board within its own bounds, is a supposition which contradicts the testimony of experience in all other human things. How would it apply, for example, to the article of Colleges and Theological Seminaries?

2d. We think that while the ecclesiastical organization of the Presbyterian Church presents some facilities for Foreign Missionary operations, which ought not to be lost, there are on its Judicatories, especially *presbyteriel* and *sessional* ones, a responsibility on this subject, as direct and relevant as those which are connected with ministerial inspection and Christian discipline. Under what commission, for example, are these bodies organized? On what appointment do pastors and elders sit in the house of God and hold the keys of the kingdom of heaven, but that which commissions *them to go and disciple all nations!*

If at the bar of such courts, by the very fact of their lawful existence, the perishing heathen have no right to sue out the payment of the debt of the Redeemer's mercy, then the most material object of their sittings is cancelled; and that neglected, starving portion of mankind, who enter with a *specific claim*, are turned out to find relief by an appeal to the sympathy

and undefined personal responsibility of particular disciples. Will the "Head of all principality and power," himself stay in judicatories where the laws of his kingdom are so expounded, as to intimate that, on that one, indivisible, and most solemn responsibility which a constituted church court implies, the Foreign Missionary interest has no claim, and from it the heathen world is to expect no mercy? Until something more is done for the conversion of the nations, what article on the docket of business, can be relevant at any meeting if this is not? Shall a worthless, unsound delinquent be told that, according to the word of God and the constitution of the church, he has a right there to come, and consume *hours of time* in trifling litigation? and shall a world of benighted men, who have received as yet no hearing, and no mercy, and no information that Jesus has left a deposit *for them* also, be turned over to the slow and uncertain compassion of individuals? Certain it is, that if a presbytery, a church session, is not a missionary association; if Jesus Christ has in the New Testament chartered any spiritual jurisdiction, whose duty it is not to look after this matter, the fact has never been shown? If every convert to Christ is to look upon himself as enlisted for life to serve, in the best way he can, the kingdom of Messiah in its universal establishment, will not this duty equally press upon him in whatever associated capacity he acts, so as to make the *particular church or presbytery* to which he belongs, a single, permanent body, which the *Captain of Salvation* recognises as an organized band of Christian soldiers? And may not the act of neutralizing this feeling of responsibility go to weaken the force of personal obligation? These remarks do not, of course, imply the unlawfulness and inexpediency of doing the work in other ways than those which are properly ecclesiastical, provided that each church judicatory feels bound to inquire after and see that the thing is done in some way. It does not involve the consequence, that these judicatories must claim authority to specify in what particular form the mercies of God's people shall be conveyed to a dying world; and, therefore, the doctrine which is here urged, does not disturb the question of ecclesiastical or voluntary association. Its direct tendency would be to give vigour and impressiveness to that solemn injunction of the reigning Saviour, which lay its tender and powerful claims upon *all forms* of Christian influence. Now to us it appears, that in a body so systematically organized as ours, and resting this permanent organization on Scripture warrant, there are facilities for rousing up, and extending, and perpetuating a flame of missionary zeal, which ought not to be lost; and we should not be surprised if presbyteries and sessions should ultimately become, in God's hand, the most steady, stated, and powerful instruments of supplying the materials for this glorious enterprise. They must always continue to hold stated meetings, and to secure a better attendance of members than any other assemblies, and if they come once to feel that Christ requires them, as the representatives of the people over whom they preside, to give an account to him as it respects efforts to convert a dying world, how can they be godly men and yet let the matter languish?

This may all be mere theory; and, at all events, we have no expectation of success to the sacred cause of Foreign Missions, further than the *life and power* of true godliness pervades the kingdom of Christ. "*Withhold not thou thy tender mercies from*" *us*, "*O Lord: let thy loving kindness and thy truth continually preserve*" *us*, *&c.*

In these reasons, the candid friend of missions will rejoice to find no element of discord or distrust whatever. The appearance of this *Society* and its *Journal*, on the great field of evangelical effort, with chastened hopes and meek pretensions, is attended with sentiments of veneration and love, for all those older institutions which it finds already gathering the trophies of sacred victory. Of that Board especially, which has for better than twenty years, so ably and faithfully sustained the best hopes of the American Churches, it would devoutly say, "May its bow abide in strength, and the arms of its hand be made strong by the hands of the mighty God of Jacob." "Because of the house of the Lord our God, we would seek thy good."

This Chronicle would be able to show the children of Zion, (if they do but take hold of the work of the world's conversion, in earnest, and in aid of this Society,) that energy, and vigour, and perseverance, in administering its affairs, repay the confidence which may be reposed in it. More than any other class of enterprises on earth there must lie along the path of *Foreign Missionary Institutions*, difficulties, trials, and disappointments, such as abase all false confidences; prostrate the soul in humility and prayer, and fasten every hope of success upon *Him alone*, who leads through tribulation when he blesses with his special favour. The record of these things will not, therefore, dishearten his "faithful brethren:" as in its prosperity they will not forget to whom belongs all the glory. *To the Triune God, to whom be glory in all lands*, and under Him, to our brethren and fellow-disciples in the Presbyterian Church, WE NOW RESIGN THE DESTINY OF THIS LITTLE PUBLICATION, AND THE SOCIETY FOR WHICH IT SPEAKS.

Address of the Executive Committee of the Western Foreign Missionary Society, to Presbyteries, Sessions, Pastors, Churches, and Benevolent Individuals connected with the Presbyterian Church.

Respected Friends, and Dear Brethren,—In view of that solemn hour of retribution which is, in respect to all of us, rapidly approaching, what, next to our own personal religion, can appear so important as the establishment of Christ's kingdom on earth, and the salvation of a lost world? Over a great proportion of that world, the night of darkness still reigns; and with greatly increased facilities for its illumination, and greatly augmented resources, and vast fields for missionary labour opening in the providence of God in almost every land, the church of Christ still denies the lamp of life to millions of benighted souls. In privation, and dishonour, and suffering, to redeem mankind from ignorance and death, her Divine Master led the way, and now he looks down from heaven upon his followers to see whether this spirit of self-sacrifice for the glory of God is among them; and whether each separate portion of his visible family suitably remembers and obeys his last injunction. In reference to the important concern of heathen missions, does he see in us, brethren, and in our church as a body, nothing to disapprove—nothing that demands immediate amendment? Called to superintend the interests of a Board formed for and already embarked in Foreign Missions, and looking to the Presbyterian Church for its chief resources, we desire to lay our system, plans and measures before you, and earnestly bespeak your active co-operation.

(*To be continued.*)

View of Publick Affairs.

EUROPE.

London papers have been received in this country to the 24th of February—The intelligence they bring is of considerable interest; although no great or decisive changes are announced, unless it be in relation to Turkey.

Britain.—The British Parliament was opened on the 5th of February by a speech from the throne, delivered by the king in person, but presented to him in the House of Lords, by Lord Chancellor Brougham, upon his knees—We suppose that by this act, a publick recognition was intended, of the principle that the responsibility for the speech of the British monarch rests on his ministers, and not on himself. Of this speech—which it appears was not entirely satisfactory to either of the great parties opposed to each other—we have not space to give any thing like a complete analysis. "Never, at any time," says the speech, "did subjects of greater interest and magnitude call for your attention." It then "laments the continuance of the civil war in Portugal;" regrets that "earnest endeavours to effect a definitive arrangement between Holland and Belgium had till that time been unsuccessful;" mentions the capture of the citadel of Antwerp and the continuance of negotiations; speaks of "the good faith and honour with which the French government had acted in these transactions;" announces assurances received from the chief powers of Europe of their friendly disposition; and the hope thence arising that the general peace will be preserved. Having thus disposed of foreign affairs, the speech proceeds to notice the domestick concerns of Britain; says that "the approaching termination of the charters of the Bank of England and of the East India Company will require a revision of these establishments;" directs the attention of Parliament "to the state of the church, more particularly as regards its temporalities, and the maintenance of the clergy." On the subject of tithes, the speech suggests the propriety of a change of system, both in England and Ireland; the amount of which seems to be, that the church temporalities should not be diminished, but secured by a commutation of tithes for an equal amount of patronage in some other way, and a more equitable and judicious distribution of the whole revenue of the church. The security of the church established by law is specially noted. A good deal is said of Ireland. A composition of tithes, or an equivalent for them, is recommended, in a different form from that which relates to England; a better system than now exists for the administration of justice, and for the "local taxation of that country" is recommended; but the spirit of insubordination which prevails in Ireland is strongly denounced, and the importance of enabling the king to put it down, and to preserve and strengthen the union is urged. The Commons are assured that the estimates for the service of the year "will be framed with the most anxious attention to all useful economy," and it is stated that "all the

extraordinary services which the exigencies of the times required have been amply provided for, and that the revenues had fully realized the expectations that were formed at the close of the last session." Such are the leading features of the speech. The opposition papers remark that the speech is entirely silent on the subject of West India slavery, and makes no mention of the cholera. The answer to the speech, which as usul was its echo, was strongly opposed in the Commons, but was at length carried by the ministerial party, by a very unusual and overwhelming majority of votes—333 to 60. Cobbett proposed a substitute, which was negatived by a vote of 323 to 23. We remark that the Christian Observer, speaking of this ultra radical, says—"Cobbett is less dangerous in Parliament than any where else. He will now be able to let fly his bubbles, and his admirers will soon see them burst"—On the whole, the present British Parliament has before it work of more importance, and must take measures more deeply influential on the whole state of the empire, and all the moral and political interests of the people, than perhaps any other that was ever convened—certainly more so than any since the revolution of 1688. This work and these measures are only at present in an incipient state—what they will be, and to what they will lead, time will disclose. We have not space either to note unimportant occurrences, or to offer conjectures. We shall, if spared, chronicle all occurrences of interest as they take place—A total abolition of West Indian slavery is resolved on; but whether this will be done at once, or by gradual advances, is yet under consideration. There is much speculation and discussion in the religious publications on the subject of church reform —That it must go far, seems to be admitted generally, but *how far?* is the question on which there is a great variety and conflict of opinions. It appears to have been decided on to send a large military force to Ireland, with a determination to restore order by compulsion. An act for the purpose had passed the House of Lords at the date of the last accounts, but had not then been sent to the Commons—To remove just cause of complaint, and then to enforce obedience to law, appears to be the plan of the present British ministry. The Chancellor of the Exchequer, in bringing forward the measures proposed on Irish affairs, on the 12th, stated that the ministry had, in this undertaking, done their utmost to provide a remedy for all the abuses pertaining to the ecclesiastical laws. They had appointed magistrates, without any distinction of sects, and among the sheriffs and lord-lieutenants of counties, there were quite as many Catholicks as Protestants. The tithes, he said, they were disposed to abolish entirely. This information was received with a burst of applause.

FRANCE.—We have seen nothing of much interest from France, during the last month. It appears that the French government have ordered the Polish Committee to leave Paris. It is said that very extensive intrigues have been discovered, against the government of Louis Philip, in which the Polish Committee, together with certain Italian refugees, were concerned. The Chamber of Peers has adopted, without restriction or exception, the bill of the Deputies for abolishing the legal or compulsory observance of the 21st day of January, as a day of mourning for the execution of Louis XVI. As a propitiation to the Carlist and ultra Royal party, the liberals consented to prefix to its abolition, a preamble, designating it as "the fatal and ever-to-be-deplored day of January 21." It is stated that Charles X. is dangerously ill at Prague. Considerable excitement was produced in Paris for some time, by reports that the Duchess de Berri was dangerously ill at Blaye, the place in which she resides as a state prisoner. It was represented that there was something mysterious in her case, and that her medical attendants had treated her unskilfully. At length two distinguished physicians were sent by the government to Blaye, to ascertain the state of facts—The last accounts say, that they report that the Duchess is, or rather has been, pregnant. Whether this is truth or scandal seems to be yet doubtful. Some disturbances, but not of a very serious character, have taken place at Marseilles, and also in the environs of Paris; and the court have ordered the Viscount de Chateaubriand to be prosecuted for a pamphlet he has published, under the title of "A Memoir of the Captivity of the Duchess de Berri." It was also rumoured, that the Duchess and the imprisoned ministers of Charles X. were to be liberated, and banished the kingdom, never to enter it again under the penalty of death. There was also a rumour that the ambassador of France to Russia, Marshal Maison, had been refused reception by the Emperor Nicholas, on account of some disrespect shown to him, or his agents, on a former occasion—The *Liberals*, it appears, are a minority, and even a small one, in the Chamber of Deputies, yet by their union and talents they have great influence, and sometimes carry a measure, or get it materially modified—General La Fayette, in a speech on the subject of governments, called the government of the United States *the pattern government*. It is stated that the French colony at Algiers is prosperous, and that doubts are no longer entertained that it will be a permanent establishment. It is reported, says a Paris paper, that the minister of war contemplates an immediate reduction of the army, to the extent of nearly 260,000 men.

SPAIN & PORTUGAL.—The only article of much importance, relative to these two powers, is contained in the following article from a French paper; its authenticity we think dubious. "The Indicateur, of Bordeaux, gives the following extract of a letter of the 31st of January, from Madrid:—'M. Zea Bermudez has just concluded a treaty with Sir Stratford Canning, in virtue of which Donna Maria de Gloria is to be acknowledged absolute Queen of Portugal, but is not to marry any prince of England, France, or Spain. Her husband is to be chosen from the house of Naples. By the same treaty, the cabinets of Paris and London have engaged to acknowledge the young princess of Spain, whose right to the crown is to be established by the Cortes *par estamentos*, which will assemble on April 1st. It is said that the Infant Don Carlos intends to lay a protest before this assembly. The Queen of Spain has, it is said, presented a medalion, set round with diamonds, to M. Zea Bermudez, in testimony of her satisfaction with his having accomplished this treaty.'" The expedition of Don Pedro does not appear, by the last accounts, to give better promise of success than formerly.

HOLLAND & BELGIUM.—Affairs in relation to these conflicting powers appear to remain nearly *in statu quo*. The Dutch king will not yield his pretensions, and it is said his people are with him in opinion. Yet the last arrivals state that he has opened the navigation of the Scheldt to the vessels of England, France and Belgium, against which it had been some time strictly closed, after the vessels of other powers had been freely admitted.

AUSTRIA, PRUSSIA & RUSSIA have afforded us no articles that can claim a place in our Summary for the present month.

GREECE—The Missionary Schools of Greece and the Levant are represented to be in a very prosperous condition. Two or three have been established in the Island of Malta, which contains about 100,000 inhabitants, very few of whom are able to read or write. The several Ionian Islands are inhabited by 2 or 300,000 Greeks. Among these five female charity schools have been established at Corfu, and some at Zante.

Greece, containing a population of between one and two millions, has become thoroughly awakened to the importance of education. In that particular the Island of Syra is conspicuous.

TURKEY.—A decisive battle was fought on the 21st Dec. between the forces of the Turkish Sultan, commanded by the Grand Vizier, Redschid Pacha, and the far-famed Ibrahim, the son and commander in chief of the armies of his father, the Pacha of Egypt. Ibrahim having carried all before him, in Syria, had advanced into Asia Minor, as far as the town of Coniah, the ancient Iconium of the New Testament, distant somewhat less than 200 miles from Smyrna, and in the same latitude. On the advance of the Turkish army, which was considerably more numerous, especially in cavalry, than that of Ibrahim, this wily and able general left the town, in order, as it would seem, that he might choose his ground for the battle; and so choose it as, in some measure, to render his enemy's cavalry inefficient. In another respect he outgeneralled his adversary. Redschid Pacha, an able general also, who availed himself of his numbers to outflank his opponent's army, and disposed of his cavalry chiefly for this purpose. Ibrahim discovered his plan and positions—Left but a small body of men to keep up a slight contest against the centre and mass of the Turkish troops, and with his chief force, divided into two nearly equal parts, attacked and routed the two wings of the Turkish army, and then closed in on the centre, which was now thrown between two fires, as well as attacked in front, all at the same time. The Turks fought to desperation, but were at length completely routed, and the Grand Vizier himself was wounded and taken prisoner—It is said that the killed and wounded exceeded thirty thousand. Consternation and dismay soon spread to Constantinople, and a variety of statements have appeared in the papers, relative to the interference of Russia, of France, and of Britain, to save the Sultan and his capital from the ruin that impended. But the last intelligence is, that without the interference of any of those powers, the Sultan has obtained an armistice, and that peace is likely to ensue. What will be the terms of the peace remains to be seen.

ASIA.

A recent arrival from Canton, brings intelligence that the late rebellion in China is nearly subdued—The number of the mountaineer rebels is stated to have been 5000—A tremendous hurricane was experienced at Canton, and in all the adjacent region, in the beginning of August last. The Canton Register says that it was "more disastrous than any before felt in China." The loss of life and property, especially among the small river craft was, in all directions, most appalling. In Canton and its suburbs, above a thousand houses and sheds, besides twenty temples, had been wholly, or partially overthrown, and about 400 persons crushed beneath them.

To us, the most interesting information from China, is that which announces the

hope and prospect that this immense empire will, ere long, be opened to the free circulation of the Bible, and probably to the safe entrance, at least on the eastern coast, of evangelical missionaries.

AFRICA.

The prospect, at present, that the light of science and of divine revelation is about to dawn on this dark part of our guilty and degraded world, is not a little cheering. In looking at the map, we see this huge continent besieged, as it were, on all sides, by corps of the friends of knowledge and religion. These corps are indeed yet small, but they are active and increasing; and even the vast interior is likely soon to be invaded. The discoveries of the Landers, and the expedition now in execution, under the direction of one of them, is, in our view, of much promise—In Caffraria, South Africa, there are now 12 missionary stations; viz. four belonging to the Glasgow, one to the London, one to the Moravian, and six to the Wesleyan Missionary Society. The stations of the latter extend the whole length of the Caffer country; that nearest being within a few miles of the Colonial boundary, and the farthest, in the country of the Amepondas, among a people claiming descent from Europeans, wrecked on their shores. Schools are attached to all these stations, which are sedulously attended to by several missionaries, who have also made considerable progress in translating the Scriptures into the languages of the country. These, and other circumstances, indicate the eve of a great moral change in the condition of the Caffer people, and that a period is not far distant, when they may be ranked among the civilized nations.

AMERICA.

We shall give a cursory and summary view of publick affairs in the Southern part of our continent. *The United Provinces* seem to be making progress, although slowly, and sometimes retrograding, towards a settled and peaceful state. In many parts of *the Brazilian Empire*, disorders and atrocities of the most shocking kind prevail; assassinations and savage murders are frequent. In other parts, there is a degree of tranquillity. But take the empire at large—and its state is truly deplorable; and the tendency seems to be, not toward a better state of things, but a worse—if worse be possible. *Colombia* is improving. The President Santander is an able, and we believe honest and virtuous man; and he appears to be generally esteemed and respected. A letter from Bogota of the 14th January says, "This country never was more perfectly tranquil throughout all its borders, than at this moment—Here, all classes have united in manifesting their respect for General Santander.—MEXICO is also in an improving state. Intelligence from Vera Cruz of March 3d, states, that Mr. Pedraza was laboriously employed with the zeal and disinterestedness appropriate to his character, in such measures as he thought necessary to put publick affairs on a good basis, although his presidential term was to expire on the 1st of April. Yet here also the horrible practice of assassination is frequent, an attempt has been made on the life of General Santa Ana; and yet it is said "there is every probability that Santa Ana will be elected to the Presidency."

PERU is in a very unsettled state. Conspiracies exist, and no one can tell what is shortly to happen. In the mean time *Peru and Bolivia* are contending and negotiating relative to the sea port of Africa, and about commercial privileges generally. Peru is also in controversy with CHILI on the same subject. The former imposed a heavy duty on the importation of Chilian wheat, and Chili reciprocated, by imposing a duty on Peruvian sugar. The Peruvian planters are complaining and crying out loudly against the duty on the bread-stuffs of Chili.

UNITED STATES.—What an impressive warning is given to our country, by the statement just made—not reaching half the truth—against the doctrine of nullification, the separation of the States of our Union, and the certain consequences of rival legislation, and incessant broils and civil war! The advocates of nullification must be blind even to infatuation, not to see that, under the kind providence of God, all our happiness as a nation, depends on our union. We have cause of lively gratitude to the Great Sovereign of the universe, that the imminent danger of all the evils which afflict the republicks of the south coming on ourselves, has happily subsided for the present—May the danger, in the mercy of heaven, never again occur.

The past winter, taken altogether, has been remarkably mild. Our winter weather, with its deep snow, came in the beginning of March. But this was favourable, as it prevented a premature vegetation; and the spring, while we write, seems to be opening upon us in its most benignant aspect. Happy people we! if we were suitably sensible of our happy state, and duly thankful to the Great Arbiter of nations, who so mercifully causes us to differ from the rest of the world.